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# WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

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BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES  
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1891.

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# WOMAN'S WORK FOR WOMAN

VOL. VI.

JULY, 1891.

No. 7

OF all the missions, Laos and Siam just now appeal to our keenest sympathy. We have only to compare the roll of missionaries as it stood January 1 and as it now stands to appreciate the sadness resting upon those who remain and the multitude of labors left on their hands. Some have withdrawn voluntarily, some have been called home to America and three have gone to their long home.

In February died Mrs. Phraner, having scarcely reached Chiang Mai. The last Sunday in March Mrs. Briggs, at Lakawn, followed her, a missionary of great promise in whom not only her home friends in Nova Scotia, but those in New York where she took her medical course, had highest confidence. Her death resulted from rapid development of pulmonary tuberculosis.

And now dear Jennie Small has been released. No more of her patient work for Siamese girls at Petchaburee, nor Gospel tours among the country people. She endured to the end and henceforth there is laid up for her a crown of life. But the Siamese girls have no teacher and the villages wait for the Gospel.

It has pleased God to call away another. As we go to press the cable notifies us of what we were wholly unprepared for, the death of Miss Sara C. Seward, M.D., by cholera, at Allahabad, June 15.

A CABLEGRAM of May 29 from Shanghai announced the Nanking missionaries all safe, which is the sum of what is yet known at the Mission House about the riot there.

OUR Woman's Boards are asked to contribute \$345,000 in the year to come as against \$336,000 contributed to the Treasury of the Assembly's Board last year; but Dr. Ellinwood was heard to say that he didn't believe the women will stop

with an advance of only \$9,000, when their advance during the year just closed was \$55,959.27.

By a curious coincidence, word was received during the last session of General Assembly that a legacy which had been in litigation had become available to the Board of Foreign Missions, and the sum precisely canceled what was left of the deficit on the closing year, so that the Treasury begins 1891-92 unencumbered.

HIS Majesty the King of Siam has settled an annual allowance of £300 sterling upon three young boys until they shall be fourteen years of age. They are sons of the late Dwight Bradley, who was in government service in Bangkok, and grandsons of the early missionary, Dr. Bradley, of blessed memory. The king has also recently sent a gift to General Booth for the prosecution of his schemes in England. We take the greater pleasure in making these facts public, because the phrase "princely giving," which is often inapplicable to royal families, has been characteristic of the throne of Siam.

MENTION was made two months ago of recent conversions in North India. It is at Morinda, half way between Ambala and Ludhiana, that they have taken place. Among the converts is an old woman whose grandson, a boy of ten, urged her to become a Christian, as it would be a pity if the whole family should go to Heaven except herself. "The boy's sermon," says Dr. Charles Newton, "seems to have been the last straw that broke her resistance and she asked me to baptize her."

Another convert is a twelve-year-old blind boy whose parents are heathen. One of the Morinda Christians has kept and fed him, though very poor himself, and taught him to sing bhajans as blind Mohammedans sing the Koran. Dr.

Newton says: "He is very sprightly and his answers regarding his faith are among the best I have heard from any."

A PATIENT from a distant village said to me: "For this suffering, one told me to observe Tuesdays, and I did that. Another said, fast on Sundays for a certain god, and I did that. Another said, offer seven baskets of food to the devotees of —, and I did that. Still another said, bind on certain leaves. Doing all these things I am tired and I have come to you for true knowledge."—*From Miss Wilder's Report, South India.*

THE *Gospel in all Lands* for June has quoted a very interesting newspaper article about the *United States of Africa*, a federation of five tribes in the Yoruba country, having Abeokuta for their centre. The States have existed for ten years, and their order, prosperity, and particularly the statesmanship of their leading spirit, George Washington Johnson, are all noteworthy. But the most interesting fact of all is that Mr. Johnson's mother was one of those colored girls in Canterbury, Conn., for the sin of teaching whom Miss Prudence Crandall was arrested by her fellow-townsmen in 1833. So it seems that the soul of the Quakeress school teacher is still marching on.

THE oldest church edifice in Kanazawa fell to the ground last winter from the weight of snow and the Japanese are working hard to put up a new one.

IN Siam, a land where they never have snow, the roof of the mission house at Ratburee slid off one Saturday afternoon last March, breaking through the verandah roof and opening a hole three feet square in the verandah floor. The cause was too heavy tiling. Although the weather was so hot that, for a week after, our friends wore wet cloths on their heads whenever called to that part of their dwelling in the middle of the day, and despite the dust, inconvenience, and wreckage of the bookcase doors, the cheerful letter-writer found cause for thankfulness that the fall "was not inside the house, nor without warning, and came early enough to get cleared up for Sunday."

Miss M. BURT, of Springfield, O., will be glad to supply persons desiring her missionary map of China. She has clearly and carefully represented the stations of five American and one English

Boards. The map is cloth, colored, measures 20 x 24 inches, and costs \$1. Around three sides of it much well-chosen information about China has been printed.

BISHOP WHIPPLE says of the Ojibway language: "It is a marvel. The verb has inflections by thousands. If an Indian says 'I love' and stops, you can tell by the inflection of the verb whether he loves an animate or inanimate object, a man or a woman. The nicest shade of meaning in St. Paul's epistles could be conveyed in Ojibway, and I have heard a missionary say: 'A classic Greek temple standing in the forest would not be more marvelous than this wonderful language.'"

And yet, within a year, a man was in the United States Senate who had testified before a government commission that there are no verbs in the Indian languages except as the missionaries put them in!

PRESIDENT HARRISON has given the Indian government schools the best push they have had in a long time by fixing the requirement of civil-service examinations for the position of either superintendent, matron, teacher, or doctor.

THE eighth annual report of the Indian Rights Association is, as usual, very interesting. Send for it to the office, 1305 Arch Street, Philadelphia. Of Dr. Dorchester, Superintendent of Indian schools, Mr. Herbert Welsh says: "His whole heart and mind are in the work. Mrs. Dorchester is a thoroughly helpful assistant to her husband."

Is anything more calculated to throw doubt on their Christian wisdom and their calling being of God, than this: that men should pass by the great spaces of untrodden savagery and heathendom, and plant themselves to make proselytes in communities of Christian people who have been already lifted out of heathenism by other missionaries? And yet it is sometimes done in our day. The Roman Catholics have done it in Uganda, the Archbishop of Canterbury's following are doing it in Persia, and, for a like cause, a young man, formerly a Moslem, near Mardin, Eastern Turkey, is at this time exposed to the searching and perilous examination of the Ottoman Government for having become a Christian. It was not a scrupulous Mohammedan who caused his arrest, but one of the Plymouth Brethren!



## OUR MISSIONARIES IN THE UNITED STATES

## AND POST OFFICE ADDRESSES.

Miss M. M. Baskin, 933 Sacramento St., San Francisco, Cal.	Miss J. B. Dickson, Wounded Knee, Pine Ridge Agency, S. Dak.
Miss Emma R. Cable, " " " " "	Miss C. C. McCreight, " " " " "
Miss M. Culbertson, " " " " "	Miss Abbie L. Miller, Greenwood, Yankton Agency, S. Dak.
Mrs. E. A. Sturge, 911 Stockton St., Oakland, "	Mrs. J. P. Williamson, " " " " "
Mrs. I. M. Condit, " " " " "	Mrs. J. F. Lindsey, Wolf Point, Poplar Creek, Mon.
Mrs. W. S. Holt, Portland, Oregon.	Mrs. Morton F. Trippe, (Allegheny Res.) Versailles, N. Y.
Miss S. L. McBeth, Mt. Idaho, Idaho Ter.	Mrs. Geo. Runciman, (Cattaraugus Res.) " "
Miss Kate C. McBeth, Lapwai, <i>via</i> Lewiston, "	

## THE GOSPEL TEACHER'S ATTITUDE TOWARD THE CHINESE.

It is a common impression that when a missionary goes out to make known the Gospel to a heathen people, all he has to do is to learn the language and begin preaching. While the language is perhaps the most important matter, there are many other things which are also important that the greatest efficiency may be reached in the missionary's work and influence. He must know as much as possible of the character, mental habits, and customs of the people he is trying to influence in the Gospel.

Especially is this true of the Chinese, whose education, habits of thought, and life are so utterly different from our own. We see the necessity constantly of broadening our conceptions of the Gospel, which are too often exceedingly narrow and contracted. We have no right nor desire to denationalize the Chinese or any other heathen people by introducing foreign customs and seeking to make them over after our Western model. Nationality has nothing to do with the Gospel. An American or English type of Christianity is not necessarily higher or better than a Chinese type of Christianity.

Having spent ten years in China as a missionary I have become profoundly impressed with the intellectual power of the Chinese people. There is no people in the world who set a higher value upon learning. A man is estimated for what he knows, for his literary attainments, more than for the money he has accumulated as is too often the case among Western nations.

While the Chinese are like children, in many respects, according to our intensely practical and progressive way of looking at things, they are full-grown men in other things in which many of us would appear but as children in comparison. This only shows the necessity of understanding a people like the Chinese, when we attempt to make known the Gospel to them.

It has therefore been the source of great annoyance to missionaries in China to find

much ignorance of the Chinese character among teachers of Chinese in the Sunday-schools in America. The teachers are chiefly women, and they are probably better than men for the purpose. The individual teacher plan is probably the only practical one, and it naturally develops a deeper interest than the class system. Now look at the facts. These men, in the first place, come into the Sunday-school not for the Gospel, but to learn English. They become interested in the Gospel, and some of them become earnest Christians. They manifest often quite remarkable ability to learn; industry, and faithfulness; and the teachers are encouraged to their best efforts.

It is also new and strange and interesting to Chinese to see such unusual interest taken in them by women, which is so contrary to their own idea of propriety. It will be seen at once what care needs to be exercised lest a false impression be conveyed touching Gospel liberty regarding the relation of the sexes. I am able to view these things from a quasi Chinese standpoint, and I know whereof I speak. Whether from undue zeal or from an intense fascination for the novel and peculiar work of teaching the Gospel to an oriental, some teachers are led into most absurd indiscretions. An intimacy is developed sometimes which is bewildering, misleading, and undoubtedly very harmful to the pupil. I have had letters brought for my perusal in China, written by women teachers of Chinese, which were simply disgusting, so full were they of gushing sentiment and arrant nonsense having nothing in common with the Gospel of Christ. I have known also of other practices of teachers in connection with their Chinese pupils which the same women would be ashamed to repeat in connection with American men. In fact, some teachers have seemed to consider their Chinese pupils rather less than men, something after the lap-dog order, or household pet with whom liberties may

be taken which would be most unbecoming among gentlemen of their acquaintance. These things but invite the contempt of the Chinese themselves. The usual result of too great familiarity is likely to follow.

I cannot but protest in the name of the missionary body in China against anything of this sort. The Chinese must under all circumstances be treated as men, for they are worthy of it. I love them too well to see them trifled with. Of course there is a vast difference between a country like China and America, in respect and honor shown to women, but American Christianity no more than Chinese custom will tolerate

sentimentalism, which is not Gospel. The true Gospel teacher needs, first of all, to not only possess the principles of the Gospel, but to be possessed of the Gospel, comprehending its nature and wonderful scope. Thus alone will he or she be able to make known unto all men the Gospel in the spirit of the Gospel. And when it is so made known it commends itself to the favor of the most benighted, and wonderful results attend such preaching and teaching because the Spirit of the Master is in it.

Wellington J. White.

MOUNT VERNON, N. Y., June 1, 1891.

## THE CHINAMAN TO THE JEW.

AS HE TOLD IT TO HIS TEACHER IN NEW YORK.

"A JEW man come in my store to sell me coat. He ask me how I speak so good English. I tell him I learn it at Sunday-school. Then he say, 'You read Bible?' I answer, 'New Testament and Psalms.' He tell me, 'Psalms very good. New Testament not true.' I tell him, 'You mistake, *surely*. New Testament *every word* true.' 'Then you believe Jesus Christ the Son of God?' 'I *know* he God's Son!' But he say, 'Oh, no! Jesus good man all same Moses, but God never let *his Son* hang on a tree!' Then I tell him, 'Jesus *choose* to do that, and if he had not I could not be saved.'

"So I think I ask *him* few questions, and I say, 'You believe all men have sin?' He answer, 'Oh, yes.' Then I ask, 'How you explain, then, that Jesus Christ have no sin?' And he could not answer me that word!"

F. B. H.

## AT WOUNDED KNEE SINCE THE WAR.

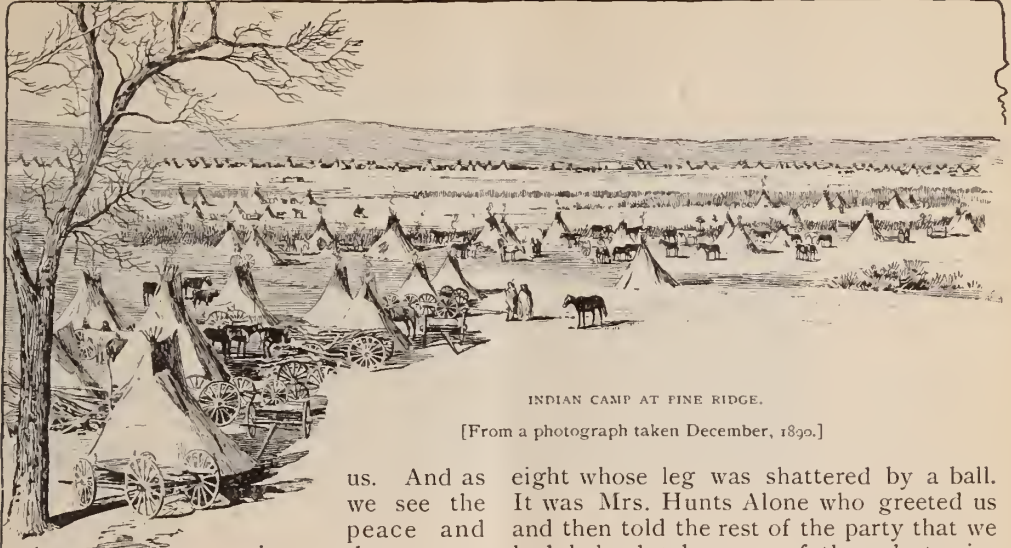
PINE RIDGE AGENCY came into notice last winter as never before, and some of our friends may like to take another view of it now that peace and quiet have taken possession. You leave the cars at Rushville, Neb., and take the mail coach for a twenty-five miles' ride north.

The Agency is situated in a hollow, but long before you reach it the water tank at the government boarding-school is visible, then the school buildings, which look like a manufactory of some kind, and the impression is that you are nearing quite a flourishing little town. The agent's quarters and those of the employees, the workshops, etc., make quite a showing. The Episcopal and Presbyterian chapels, with their parsonages, are on slight eminences and can be seen for a distance. Three traders' stores help the Indians to dispose of what cash they may have.

It looks very different now from last winter, when hundreds of soldiers' tents, as well as those of the Indians, covered the hillsides and valleys round about the Agency. Those Indians who live there permanently have log houses, but each

family possesses a tent and it is one of the easiest things in the world for an Indian to move; a few minutes will suffice to take down the tent and load it into the wagon or on a pony, which is generally done by the women; they make much fun of a man who awkwardly tries to help. The more progressive Indians have moved away from the vicinity of the Agency. Sixteen miles away is the now famous Wounded Knee district, at least that is where it begins; the Indians have their farms all along the creek to the White River. About nine miles from Wounded Knee, twenty-five from the Agency, is our home on Porcupine Creek.

I am sure some of our friends would be glad to know just how we look up among these velvety green hills, as we see them this bright May morning; the pretty winding creek near and the wealth of wild cherry blossoms that fringe its banks. A great many people are apt to associate Dakota land with blizzards, high winds and droughts. Well, we do have our share of these, but we forget all about them when such a morning as this greets



INDIAN CAMP AT PINE RIDGE.

[From a photograph taken December, 1890.]

us. And as we see the peace and quietness about us, we also forget the sad experiences of last winter—a page in our life book we would cover and try to persuade ourselves that after all it was only a dream.

In our little community there are no traces of war and bloodshed and at Wounded Knee there is only a long low mound to mark the spot where so many lives went out. There lie buried the little babe, the strong men, women, and children; the leader of the band, and the medicine man at whose instigation the first shot was fired. God will judge them! We cannot. At the Agency there is a long row of graves where the hopes of many of our own race were buried with their dead on that cold December day. Brave young lives that went out—for what?

Last winter's scenes were brought before us very forcibly by a little incident which occurred when we were returning from the Agency two weeks ago. We saw a party of Indians coming toward us whom we did not at first recognize, but as we were nearly opposite the party I heard a woman call "*Curve! curve! curve!*" Sister! sister! sister! and we found them to be Indians who were in the fight last winter. They were coming from the battlefield where they had been to mourn lost relatives. Among the wounded in the hospital had been "Hunts Alone," his wife, and three daughters. The man and the oldest daughter died. The wife, who was shot through the body, recovered, as did also a daughter of sixteen who was shot through the foot, and a little one of

eight whose leg was shattered by a ball. It was Mrs. Hunts Alone who greeted us and then told the rest of the party that we had helped take care of them last winter. This meeting brought back vividly those days and nights of suffering, the poor mangled bodies and the heart-aches which were harder to bear. Among those who appealed to our sympathies at that time was a poor girl of about fifteen years who was deaf and dumb. She was badly wounded and greatly frightened, especially when the surgeon would come to dress her wounds. How glad we were when her mother was found among the survivors and came day by day to sit beside her. The Dakotas know little, if anything, about caring for the sick, and the only thing many of them can think of is to bring something to eat. Kettle after kettle of soup and dried fruit was brought, and often when the patients could not or would not eat the food provided for them in the hospital they would partake greedily of their own dishes. In vain the surgeons said they must be dieted.

Those first weeks after the battle were busy ones, and many of the Dakotas, especially the young men, were most helpful. Some of them held out to the end, snatching a bite when they could, sleeping where they could; but others could not stand the smell of blood, they said, and grew sick, at which I do not much wonder, but they made tender nurses and were very patient. The army surgeons who had charge were very sympathetic, and the soldiers, too, did much to make the wounded more comfortable.

One old man who was wounded in the back, and left for three days on the field, said to one of our young men who went



out with the burial party: "What does it all mean; what have I done that they should shoot me?" Alas! as is often the case, the many must suffer for the wrong doings of the few. Many of our people were innocent of any thought of making trouble, and many were driven over to the side of the hostiles by fear.

When the Rosebud Indians were on their way here last fall, and word was taken them that the soldiers were at the Agency and would kill them if they went there, they took a short cut to the "bad lands." Our Pine Ridge Indians had all been ordered into the Agency, and as the Rosebuds journeyed they found the deserted homes. Their savage natures were roused, and they plundered and burned right and left. It was this "short cut" that saved the home of your missionaries, for the road they otherwise would have taken passes almost by our door.

As I look back and see some of the causes that led to such terrible results, it seems to me they might have been avoided. White people will persist in not understanding the Indians, and I believe it is this misunderstanding and lack of firm management that causes most of the troubles between our Government and these peculiar people. I know few will believe it, but I cannot imagine a people more easily managed than the Dakotas if the right way be taken. Be firm, be kind, but above all be true and just; as soon as an Indian trusts you, and not before, he will listen to your advice. To-day the Indian is treated as a child and a pauper. To-morrow he is consulted as if he were an educated, intelligent man, capable of directing affairs of the nation. The poor old chiefs (?) who are superstitious and ignorant, are set above the younger, more intelligent men, who, with proper recognition from the Government, would advance much more rapidly than they now



PINE RIDGE AGENCY.

do. It is a sad comment on our system when an Indian says he must do something bad to receive recognition.

Some of the white people here are anticipating trouble from the fact that there are still eight hundred of the so-called hostiles from Rosebud Reserve here. They should either be sent home or located here. The better disposed returned to their homes last winter, but these remained and are being fed by the army and in some ways fare better than our own Indians.

We can hardly tell yet whether last winter's campaign did much good or not. The Indians do receive more rations.

Last summer there was a great falling back among our Porcupine people. The ghost dance and its illusions had taken full possession of them, but that is now a thing of the past and we have our little flock gathered in again, and as they listen to the pure Gospel of the true Messiah, may the Holy Spirit open their hearts to receive it. But there is still a feeling of bitterness in the hearts of many, and some of the Dakotas still cling to the hope that a deliverer will even yet come.

We were grieved when that so-called friend of the Indian, "Buffalo Bill," was allowed to take so many away this season to his show. There is nothing more demoralizing to our people than these shows, and I sincerely hope that the authorities will no longer be a party to them. The results interfere with all that is pure and good, and are detrimental both to educational and missionary work.

*Jennie B. Dickson.*



## A BIT OF CATHAY COME TO NEW YORK.

DISPEL all visions of oriental gorgeousness, gardens, perfumes. It was simply Chinadom in a second story front in the classic shades of Mott Street, New York, that we went to see.

All are familiar with John Chinaman as he pursues his occupations behind his counter or laundry door, as he stalks the streets in his conservative garb or gathers in groups for Sunday-school, and we may even have seen him take the cup of Communion with his brethren in the house of their common Lord. But this afternoon we went, for the first time, to visit his secluded wife and children. Six pleasant-faced women, merchants' wives (all large-footed), and three babies are the total of our discovery, but we learn there are ten or a dozen women (not more) in the city, as against eight last year.

The door opens, and we are met with explosive bursts of welcome as three little Mongolians recognize their old friend, and with deprecation of her long absence. "I sorry! *Long* time!" over and over. We are hustled into the front room of a suite of three, and seated where we command a vista of them all. Confusion reigns, but if we had sent our cards in advance it would have reigned all the same. In fact, this may be acceptable order in Cathay. There is a chatter of mutual inquiries in limited English, an enthusiastic comparison of silk crazy quilts in progress for the babies, and endless resource in the babies themselves. Our natural American lovings and pettings and praises are in a language that mothers' hearts interpret all over the world—and fairly winsome babies they are, whose sloe-black eyes are turned not ungently upon the strangers. One wears American dress, while "Minnie" and "Willie" are in American shoes, with shaven heads and numerous red flannel or cotton Chinese garments, quite too many for the temperature of the day. Some photographs from the Chinese Home in San Francisco are fished out of a bag and prove a treasure-trove. Several of these women are familiar with that doorway on Stockton Street. They have been there "to hear them sing," and they eagerly scan every face in the different groups and volubly point out resemblances.

Now and then the news of our arrival having penetrated to neighboring apartments, there is a loud clatter of shoes, and

another and another woman appears, and the programme of salutations and photographs is repeated.

Between all we are taking a mental inventory. Carpet and upholstered chairs from some Bowery auction room; a second-hand lambrequin ornamenting the mantel and a perpendicular Connecticut clock flanked by two gaudy Chinese vases; a huddle of clothing, inside out, wrong end up, gorgeous baby cap on top, sharing the sofa with us; on the floor an empty tin basin, which may have been placed for the cat; garments hanging against the wall, and a broad-brimmed white hat gay with poppies and daisies; joss sticks on the table and photographs on the wall, in gilt frames from Grand Street; every household article they possess apparently in sight. No, a closet door is opened and a glance reveals that almost everything has been stored there.

No Cathay pure and original have we here. An Asiatic wave has but struck the Occidental current and the adjustment has not yet been reached. Scrubbing brushes and heaven's first law have not much sway here yet; but there is no squalor, no poverty, no toil. These velvet hands never learned to use a broom and the daily dinner comes up smoking at their order from the Chinese restaurant yonder. When silken garments are too soiled for further wear, they will be replaced by new ones. There is as much means here, doubtless, as in many an airy, attractive, tidy, country home.

Now we are singing together "Jesus loves me, this I know." What does it mean to their infantile souls, we wonder; but we smile and sing on. And now, "No, no," we do protest against receiving these nuts, but their hospitable hearts can not bear refusal. And so "thank you and good-by, by-by," kiss the baby, and again "good-by, come again," and "good-by," following us out on the landing, and "come again," still echoing shrilly down the stairway and into the street. For we have promised to go to see Mrs. Moy, she who, through the inducement of a young man's photograph, was drawn on to New York from California only to find a man over sixty years old waiting to claim her as his wife. We are escorted by the only woman we have been visiting who does not confine herself to the Chinese costume and who goes out into the world without a carriage. This one

had a Cuban mother and claims a greater freedom. It is she who attends a Mission Bible-class and takes the two-year old toddler with her. Bare-headed and in calico dress she conducts us to Mrs. Moy. We are just in time to find her fraud of a husband religiously setting up his family altar, as it were, for they only last week moved to these apartments, and he is in the act of decorating the wall back of the table where his ancestral tablet is to stand.

From Mott Street home again—considering this new element in the social problems of our day. We have been standing by the head of the spring, but how long before we shall see it swelled to a river? What

do these Chinese homes, hid away in lower New York, but gladly opened to a sisterly touch, say to us? Here is a chance for the woman who does not believe in *foreign* missions! At our own door, motherhood and childhood stand looking out of too inexperienced eyes to even make appeal to us. Their intellects act in a twilight; their lives are not innocent; and they are here beside us. This is no call on your purse, oh up-town Christian lady! but a use for your leisure and social tact, and patient, Christ-taught love. Who will take lessons of social order and Christian hymns and the words of Jesus down to the little sequestered women of Mott Street?

### MISSION WORK CARRIED ON BY THE OCCIDENTAL BOARD AMONG CHINESE WOMEN AND CHILDREN OF CALIFORNIA.

#### SAN FRANCISCO.

THIS work in San Francisco naturally divides itself into three branches: The Mission Home, the School, and House to House Visitation.

The Mission Home, at 933 Sacramento Street, is still under the faithful care of Miss Culbertson, who for so many years has been a friend tried and true to those who have fled to this shelter from the storm of cruelty and persecution surrounding them.

This Home is in a very crowded condition, there being some forty-five or fifty girls crowded into a building not intended for more than thirty. In one very small room, which depends for its ventilation upon the window of an adjoining one, are two three-quarter beds, each having three occupants, and yet, how can we refuse them admission when we know that even these accommodations are luxurious compared to the filthy quarters from whence they came? Here, at least, they can be kept in a cleanly condition, can be well fed and kindly cared for, and here, for the first time, they may learn of the Saviour whose ear is ever open to the cry of the sorrowful and oppressed.

All the housework of this large family is done by the girls, being divided among them in such a way that each may have an opportunity to become thoroughly instructed in all branches of housekeeping.

The school, which is in the rear of the building, is under Miss Houseworth, and here they have an opportunity of acquiring a good education, and the rapidity with which some of the younger girls learn is remarkable.

The inmates of this Home are organized into a Missionary Society and last year gave over \$100 towards the outfit of Dr. Effie Worley, who had worked so faithfully among the Chinese before sailing for Soochow, China. This money was raised by practicing many petty economies, doing much under-paid sewing for Chinese merchants, and by a distinctively Chinese entertainment given by them under the kind auspices of a devoted friend. These girls attend the Chinese Church, which is in charge of the missionaries Dr. Loomis and Rev. A. J. Kerr, a number having become members of it.

Some of the girls have been in the Home for a number of years, and have come to feel that it is a home indeed to them. Among these is Chun Fa, who came in 1879, when only six years of age. Miss Culbertson reported her as in a pitiable condition, her body bruised and bleeding from the daily beatings of her mistress. She is now a bright maiden of eighteen years, with modest manners and shining eyes expressive of intelligence and happiness. She is betrothed to Ah Chew, a student in the Theological Seminary, and is now the interpreter for Miss Culbertson, both at the Home and in the civil courts, and gives her invaluable assistance in many ways.

Even longer has Chin Mui, the blind girl, been an inmate of the Mission Home. The optic nerve had been thoroughly destroyed by ill-treatment, neglect and fright before she was brought to the Home. She early found her Saviour, and her sweet Christian spirit under her trial has done



COMING OUT OF CHURCH IN SAN FRANCISCO.

ONE OF THE MISSIONARIES AT THE HEAD AND A POLICEMAN GUARDING THE REAR.

much to influence her companions. She longed to go back to China as a Bible reader, but this seemed impracticable, and when on account of her nationality admission was refused her in the Asylum for the Blind, hope seemed to die within her, and her health began to be seriously affected. She could sew neatly, and had long cut and made her own garments; she could also read her Bible and other books with the raised letters, but she seemed to long for more steady employment than these could offer. Within a few months, admission has been gained for her into the Home for the adult blind, until she shall have learned what they can teach her there. Already the color has come back to her cheek and hope to her heart and we can picture her to ourselves, singing in her low sweet voice "The light of the world is Jesus," as her deft, sensitive fingers weave the cane into its place, or dexterously tie the broom.

Many of the girls, however, remain only a few years and then marry some worthy Chinaman, and together they cleanse out a little spot in the foul atmosphere of Chinatown and a Christian home is started. Over fifty such homes are an outcome of this work, and Miss Culbertson

says in nearly every instance the wives in these homes owe their deliverance from slavery to the care and protection afforded by the Home, and when in their new life trouble overtakes them, they flee to the kind "mother" (as they call her) for counsel and advice. Every Friday they gather with the girls in the Home for Bible lesson.

Much interest has been manifested throughout the

State and also at the East over the case of little Woon T'sin, in which the press has so kindly befriended us. Long and bitter has been the struggle, but at last justice has conquered and the girl has been restored to the Home, and letters of guardianship given to Miss Culbertson, who went nineteen times into court for this one case.

Knowledge of this Home is spreading throughout Chinatown so that even the women who are kept secluded are beginning to learn of it, and as they have opportunity are fleeing to it as to a City of Refuge. And although it is already overcrowded, how can we shut the door on one poor soul and leave her to be taken back to her cruel fate to be made doubly cruel by her attempt at flight? Let us work and pray this year for a new and larger Home.

The Occidental School is at 757 Clay Street, under the able care of Miss Baskin. She reports an enrollment of eighty-four scholars, ranging in ages from three to twenty years. They are mostly children of merchants, it being originally only for boys. A class of bright girls is now instructed also and is a source of great satisfaction. Perhaps no more interesting



sight can be found in San Francisco than that afforded by a visit to this school. Miss Baskin writes: "These children all come directly from heathen homes and are placed in our hands by heathen parents to receive such instruction and training as we deem advisable, restricting us in nothing. Why they should do so when other schools are open to them, where religious instruction is not given, would be an unsolved mystery were it not for the promise "For I will work a work among the heathen even in your days, which ye will not believe though it be told to you."

House to house visitation has been continued through the year by Miss Emma Cable, and she reports visiting among 115 families, confining her efforts mostly to the little girls. She says: "Among the families which I visit are thirty-six little-footed wives. I am happy to say that I have now but eighteen little-footed girls, as I have been able in some cases to persuade parents against the cruel practice of bandaging their children's feet." It would seem as if this heathen practice should come under notice of the Society for the Prevention of Cruelty to Children. When our missionary was preparing the wee body of little Ah Sin for burial and unbound the little feet that had never known freedom, it was found that the stumps of the toes were already mortified.

Miss Cable not infrequently teaches the mother and little daughter at the same time, while the slave girls who wait upon them readily draw in the same instruction. All the homes in Chinatown are open to her and no feature of our work is more encouraging than this house to house visitation which corresponds to zenana work in India.

#### LOS ANGELES.

The kindergarten here among the wee ones of Chinese parentage seems to thrive as well as those for their fairer brothers and sisters. This is probably the only one in existence in this country among the Chinese. The teacher, Miss Martin, reports not only intense interest among pupils and parents, but visitors also.

The Chinese women of Los Angeles have lost a faithful friend in the removal to Oakland, of Mrs. I. M. Condit, who has labored among them so many years. From long acquaintance she had come to understand their peculiarities of character and was able the more quickly to joy in their joys and sorrow in their distress.

#### SAN DIEGO.

There is a small school here comprising nearly all the boys and girls of suitable age. In her last report our teacher tells of a new pupil, a little girl, barely four years of age. Surely the first thing she learns will be to lisp the sweet Gospel story. The mothers occasionally attend for a few days, bringing their babies with them. Mrs. Tyler also visits among their homes as she has opportunity.

#### SACRAMENTO.

The school which has been temporarily closed has been re-opened under Lulu Earl, its former teacher. She is a most prepossessing young Chinese woman, a graduate of the Sacramento High School and a member of the Presbyterian Church. One of the little-footed women has given her the use of a room in her house in which to hold her school, and this will give her much prestige among her people. Lulu visits among the families and Miss Wilson among the women.

#### SAN JOSÉ.

Mrs. Carey and Mrs. Priestley continue their visiting, carrying the light of the Gospel into dark places, giving counsel, encouraging the weak, carrying flowers and dainties to the sick, comforting the sorrowing, helping the little ones to learn to read, and the older ones to understand the Bible message.

In many small places where there are Chinese women and children no Christian effort is put forth for them and our hearts ache to see them neglected and uncared for. Surely the All-Wise One has not suffered these needy ones of his to cross the wide ocean, and come knocking at our very doors without a purpose! Shall we open the door and let them in? They are women like unto ourselves, with our needs, our cares and sorrows, but with few of our joys. They are weary; shall we tell them of the "rest for the weary?" They are hungry; shall we whisper to them of the Bread of Life? They are thirsty; shall we lead them to the fountain and bid them "drink and thirst no more?" They are sick; shall we bring them to the Great Physician? Shall we? Or shall we close the door and leave them to their gods of wood and stone? "Inasmuch as ye did it not unto one of these my brethren, ye did it not unto Me."

*Helen Bashford Smith.*

## A BELIEVING CHINESE WOMAN,

WHO DIED IN PEKING, SEPT., 1890.

MRS. CHU was about sixty years of age, had a very sweet, peaceful countenance, and a kind, obliging disposition. She became interested in the truth about four years ago, and was a constant attendant upon prayer-meetings at one of our day schools. She seemed, from the very first hearing of the Gospel, to accept it without doubting, and patiently suffered much persecution from her family.

She was at an early age married to a farmer living outside the city, and, though a delicate girl in her father's house, unused to anything like hard work, her mother-in-law immediately made her carry heavy pails of water and do all the rough labor of a farmer's wife in this country. Her tiny bound feet refused to perform this arduous task, and one day, completely exhausted, the young girl slipped and fell, striking her knee on the stone floor. Her mother-in-law only scolded her for it, and said she would not allow any fine notions of laziness, and after this she made her tasks still heavier. The neglected knee swelled and the leg twisted completely double, making the young woman a cripple for life.

One by one Mrs. Chu's dear children were taken from her, and her husband died, too, leaving the now paralyzed mother-in-law to the sole charge of the crippled wife. Now was Mrs. Chu's opportunity for revenge, and few heathen women would have lost the chance of returning with interest the evil she had suffered at the old woman's hands. But Mrs. Chu, although a heathen woman at that time, had a kind heart, and her own sorrow had made her the more ready to forgive injuries and to pity the misfortunes of others. For ten years she waited upon this unlovely old mother-in-law, feeding her with her own hands and giving her every attention in her power.

One day Mrs. Chu was told that a poor, outcast baby was lying by the city wall, with little clothing to protect it from the cold. Her tender heart was touched, and immediately she had the little waif brought to her home where she watched over him as her own child. The boy grew up, her constant attendant and dutiful son, to

thank and repay her, in some measure, for all her early care.

Mrs. Chu for two years was a regular attendant upon my Bible class, and I felt inspired by her eager, expectant face and evident appreciation of the wonderful Bible truths. One winter she spent with my class using the Roman character and made a very diligent pupil, learning, after four months' hard study, both to read and write Chinese in what we call the Roman colloquial. One day I wished her to read with me the 19th chapter of John. She commenced to do so with great hesitation, which surprised me, as she usually was enthusiastic and anxious to show what she had studied. After the first few verses, she completely broke down and with tears in her eyes implored me not to insist upon her reading any more. The account of our Lord's crucifixion was so awful, she could not endure the description of His sufferings.

Of course she had heard about it all before, but her mind had not dwelt upon it so intensely until reading it herself.

On her return home, she heard of another case of want. A mother died, leaving three girls, one a wee baby, to be cared for. No one wanted the youngest child, so Mrs. Chu told Mrs. Lowrie about her, and promised herself to become the little one's nurse if only her food and clothing could be provided. This care Mrs. Lowrie was very glad to assume, and little Elizabeth received a tender, watchful care from the old lady, which very few children in China have.

All summer Mrs. Chu was growing weaker and weaker, but knowing she could not possibly get well, she was not afraid. The same faith that so readily rested upon the Saviour for forgiveness of sins, caused her to have assurance even in death. Even one such life and death as this makes us rejoice and long that many more of these poor benighted sisters of ours may be won for Christ and have the same glorious hope, to help them bear the sufferings of this life and to look forward with joy to an eternity with our blessed Lord.

*Mary Lowrie Atterbury.*

PLEASANT reports of the Futtehghur wedding have reached us (see regular notices) of the roses, and music, and good wishes showered on the "happily and suitably joined bride and bridegroom." Dr. and Mrs. Carleton will be at Sabathu, where we wish them great labors and corresponding reward.

## WHERE THE TIME GOES.

[From a Letter to a Friend.]

THIS day has gone, no one knows where. Firstly, I began to try to straighten out my account-book. I spent about an hour in finding that I had written and added Rs. 8, As. 8, as eight *annas* and eight *pies*, a large difference in the sum, as you can easily see. After breakfast I tried Marathi, but in the first half hour two women came for soap (which precious and rare article we dole out weekly by the inch), and I had to get up and cut it for them. Then my *protégé* came to show me the lock of which she had lost the key and I was just muddled enough to ask her if she knew *where* she had lost it. She was followed by a woman who wanted a clean dress for her baby. Then the *dobee* came, and I had to count up my clothes and give them to him. By this time the twelve o'clock gun went off and I made another desperate effort to translate some English into Marathi. While struggling to recollect whether I should say in the Marathi idiom, "He was kind *to* him, he was kind *about* him, or he was kind *on* him," I heard a familiar cough outside and here was my worthy pundit. After an hour with him I tried to put, in my best Marathi, some good advice to a native Christian brother, when Israel strolled into my room.

For an hour I wrote and conversed alternately, and then had to go on an errand to the other bungalow. When about to depart, I was waylaid by five strapping youths who said: "We have some difficulties in English for you to solve," and produced well-worn copies of Maria Edge-

worth's "Moral Tales." After explaining a few of the foolish customs of our English cousins (dancing, dinners, courtship, etc.), I beat a hasty retreat for dinner. But, just as I catch a savory smell of soup, I see three dark, familiar faces on the front verandah. They belong to mission-school boys, who "just want to talk awhile to improve their English." They have to wait for the soup, however, and then I take out my mending and set myself to carrying on an idiomatic English conversation, in which I must answer all sorts of possible and impossible questions, as "Do you *know* Marathi?" "How often a day do you eat?" "How old are you?"

I must now go to Mrs. Seiler's, to our ladies' English prayer-meeting, and stop on my way to take a peep at our five school-girls, left in their house during vacation. I must rack my brain for something to entertain them, and finally hit upon "a walk after meeting." But it rains, and Mrs. Hull and I come home to be met by the woman who takes care of a new little waif and tells us that he has fever. I recommend a warm bath, promise to come soon, and run into the bungalow to tie up a package for Miss Ewalt at Sangli. Then we have prayers and supper. I go to see the sick baby, and here I am writing, not sure that any minute I may not be interrupted. Such is "a leaf from a missionary's note-book" on Saturday.

Jennie Sherman.

Written while at KOLHAPUR, SO. INDIA.

THERE are said to be 8,000 Chinamen in British Columbia, of whom 3,000 are in Victoria. Though fully 1,000 in that city are out of employment during the winter while the salmon canneries are closed, they are quiet and orderly, the evil that they do being chiefly against themselves.

THE *Presbyterian Review* (Toronto) says sixteen firms in Victoria manufacture opium, which is largely smuggled into the United States, and there is every need for the Rescue Home for Chinese girls which the Methodists there maintain.

THE *Indian Advocate*, published by the Woman's Indian Association in Albany,

gives the following schedule of expenditures the past year for Indian Missions and education outside of such schools as Hampton:

American Missionary Association . . .	\$32,756
Baptist Home Mission . . . . .	12,922
Baptist Missionary Society, Southern . .	7,426
Bureau of Catholic Missions . . . .	
Friends, Baltimore, yearly meeting . .	296
French, Orthodox . . . . .	15,600
Mennonite Mission Board . . . . .	13,858
Methodist Episcopal Missionary Society	22,805
Methodist Episcopal Miss'y Soc'y, South	20,569
Moravian Missions . . . . .	16,165
Presbyterian Foreign Mission Board . .	21,135
Presbyterian Home Mission Board . .	126,162
Presbyterian Southern Mission Board .	11,540
Protestant Episcopal Miss'y Soc'y . .	45,179
Unitarian Mission Board . . . . .	12,039
Woman's National Indian Association .	8,772



## SOME INCIDENTS OF THE PERSIAN NEW YEAR'S.

WE were returning from a call the other day when we saw a great commotion ahead, men flying to right and left, while others appeared behind shouting "Turn! Turn!" and clearing the road with their long sticks. Every man obediently turned his face away until several carriages filled with closely-veiled ladies rolled by. They were ladies of the royal harem and the public were thus prevented from even catching a glimpse of their hidden charms. I thought of Eugénie captivating Paris with her "grace and her beautiful toilettes" as she rode through the streets, and wondered again at the difference between East and West. Another day a charming hostess startled us by saying, with bitter vehemence so different from her usual gentle manner, "When the gates of hell are opened, the Mussulman *men* will go in first." She is one

of four rival wives, which explains the remark.

At another house we were surprised to see a Persian Bible, and the woman said, though she couldn't read herself she liked to hear it whenever she had a guest who could read it to her.

One who a year ago was a happy bride, told us sadly that her husband drank alcohol and, by getting drunk and neglecting his work, had lost his good position in the English Bank. Though a Mussulman, he had learned this Christian (?) vice and the usual sad consequences followed.

Some ladies calling at the same house with us excuse themselves early, saying, "It is time to pray"; and another, all the time that she is entertaining us, is mumbling the name of God on her beads. Truly they are religious and devout after a fashion.

Annie Rhea Wilson.

## ANOTHER STEP FORWARD AMONG NEZ PERCE WOMEN.

THE persevering and enthusiastic missionary at Fort Lapwai, Idaho, last winter initiated a Home Missionary Society. This crowns the instructions and toils of years. Nor was it even now effected without forethought, tact, and energy on the part of their leader. The first step was to invite four of the more advanced Christians to spend the day and cut out undergarments for poor old women, and as they sat about Miss McBeth's dinner-table, she unfolded the project of a Woman's Society. They could understand it, such intelligent listeners as Mrs. Rubens, Mrs. Abraham, Mrs. John Allen, and Mrs. Timothy; "but what a talk it would make in the outskirts!" The "sisters" would be fearful, and at the first sound of it some of the men would mock and hint of "revolution."

But the teacher took step number two by giving a little talk after service on Sunday, and inviting all who had "a willing heart to help" to come to her house early next Thursday (prayer-meeting day). She closed with a quotation from pastor (Nez Percé) Robert Williams's address years ago, when he announced the first picnic: "Now, if your heart is not with us in this matter, and you do not want to accompany us, be silent; do not hinder

others." The responding "ah's" from every side showed that the plan was approved.

Step number three was when Thursday afternoon brought twenty women together and the Society was inaugurated, their leader appointing the other officers and taking the secretaryship herself. Mrs. Rubens was to be president, and her "heart was sick" at the thought of it. I told her I "would always be near," for they were "afraid of the men's remarks."

The immediate work proposed to the Society was of that sort which women have ever affectionately done, since threading their needles in the first sewing society of all—repairs on their beloved church home. "Let us get some new benches instead of the old desks," said their leader, whose brain had to devise everything; and the women said "*Tots*" (good). There was to be no membership fee, but a month from that time they should bring free-will offerings in money, a pair of gloves, moccasins, an Indian basket, or whatever they could make that would be salable.

Their bashful fears had not been unfounded. When all had passed out after the next weekly prayer-meeting, Mrs. Abraham and Mrs. Edward slipped back

to whisper how "Jim Jacobs was laughing at the 'women bosses.'" "I told them to put their fingers in their ears. I was expecting to hear from *him*. I showed them my heart, and they went away comforted."

How these Nez Percé women really met and begun as an organized society, so keeping step with their white sisters all over the land, shall be told in their leader's own words. Although the same account has already appeared in a local newspaper, we for once break over our rule in such cases and repeat it here, knowing that many readers who have been the ardent supporters of Miss McBeth's efforts for twelve years will otherwise never see her story.—[EDITOR.]

#### THE HOME MISSIONARY SOCIETY CONVENES.

The first Thursday of February seemed wintry, the snow-flakes gently falling, the first we had. The meeting was to be just after dinner. Early in the morning I looked out of my kitchen window. Was not that Nancy? I might be mistaken in the pony, but never in that light buff sunshade, with its deep border of lace protecting the new head-handkerchief. She rode around to the back of the house to hitch her pony, with the air of "I'm not afraid of the men!" Mrs. John Allen and another woman from Cottonwood arrived in the morning; of course, these distant ones must have a cup of tea.

Phœbe and Janet (young Indian women from the school) came over and wrote their names in the big book. Each gave two "bits." Soon Harriet came to write her name and gave four "bits." We sang



OFFICERS OF THE SOCIETY.

THE TREASURER STANDING, VICE-PRESIDENTS IN FRONT.

while they were gathering. Mrs. Rubens (president) got away off in one corner. I asked her to pray. Of course, she did, no woman ever refuses that, and before she knew it she had opened the missionary meeting.

We sang, read part of the 12th chapter of II. Kings, the whole service as much like a prayer-meeting as possible. The expectant look gave way; the room was full. Seats became scarce, so the woman in the red blanket from old Jacob's tent slid down to the floor, where she felt more at home. Old blind Jane, one of Mrs. Spaulding's pupils in the 'forties, was given the rocking-chair; she was brought by Jane, the chicken-woman. Helen Corbett appeared with her two babies; she preferred the floor. Every seat was filled.

When the time came for the offerings to be laid upon the stand, I had Mrs. Timothy (Treasurer) take a seat there. To my surprise the quarters, half-dollars, and dimes were laid upon the table almost too fast for me to write the name and amount. How much would we feel we could give, dressed as some of these women were? A few pairs of gloves and moccasins were



THE PRESIDENT, CHIEF JOSEPH'S SISTER.



put down. I told the president and vice-presidents that they must decide what should be done with those articles. After a whispered consultation they said: "We want you to send them East and sell them, but not till we make more and bring them in next month." Would you believe it, Mrs. Timothy rolled up in her handkerchief \$9.00 in silver, besides the gloves! Their work is not so very nice, for the wilder the women, the better bead and fancy work they make. The dear women! What a pleasant meeting we had; and they mounted their ponies and rode away with light hearts and beaming faces.

Kate C. McBeth.

#### PROGRESS UP TO DATE.

In a letter of May 9, Miss McBeth writes that the Society has held three meetings. They have sent a collection of articles for sale to Washington, Pa., and their offerings in money have come to \$15.60, although the third meeting occurred while the community was still under the severe visitation of "grippe." At one time a hundred in the training-school were prostrate from this epidemic. The

June meeting was appointed for Cottonwood, ten miles away, in Elder Allen's house. They would "make a kind of picnic of it, taking dinner along, but we shall not reject a cup of tea or coffee. As to conveyances. Oh, that is no trouble at all. I cannot think of a woman so poor as not to have her pony to go about on, though she may have but a home-made wooden saddle and plaited-hair bridle for it."

Who are the women that compose this Society? "The dear women, how much I love some of them," wrote Miss McBeth, not long ago. "Mrs. Timothy or Mrs. Abraham often go with me to see the sick. Their voices in prayer are music to my ear as well as to those whom we visit. I hope all missionaries have among their people two such women as Mrs. Abraham and Mrs. Timothy." The latter is a widow whose daughter and granddaughter live with her in a house of her own on the river bank. Mrs. Rubens is Chief Joseph's sister, and a new photograph would do her better justice than the one we have, which was taken some years ago.

#### IMPRESSIONS ON RETURNING TO THE SURROUNDINGS OF CHILDHOOD.

SLOWLY but surely things are beginning to look natural. At first the costumes make you feel as if you were in a masquerade and there is something ludicrous at every turn. The first thing that strikes one on coming to India is the low level to which all alike have fallen. There are so many classes, and yet, to an outsider, there is so little difference. The poor people do the best they can, considering their lack of light, and they are a mirror of what we ourselves would have been capable of had we not come under the influence of the true Light. Times have changed since the days of their independence, and now the degradation of these people strikes upon you "*pianissimo*" and goes on *crescendo* *al fortissimo*."

The Dehra autumn is delightful. It is not "Fall," for the leaves never seem to fall from the trees and their colors never change. We have been having rain, which they say will spoil the rice. With this and the bad crops last year and the locusts in the Punjab, the predictions are that the people will suffer. The *bunniya* (grain-sellers) have a method of their own in dealing with the people. They are always fat

and sleek, while the people (the largest class of them) are in their debt. This debt is, perhaps, of long standing, descending from father to son. They hand over their salary, or whatever they possess, to the *bunniya* and get from him all their food. They immediately run into debt and never get out. They never hope to get out, for they are too ignorant to keep their accounts.

The farmers, too, give over their whole crops to the *bunniya*, keeping back only enough for themselves. The next year he supplies them with grain for sowing, according to an arrangement invariably made in his own favor, and the farmer never escapes from his hold. If you go out into the country and try to buy grain you cannot do it, for the farmer must sell to the *bunniya*. The latter is most unreasonable in his prices. If it rains he says the crops will be bad and prices high. If no rain comes he says the same. It is no wonder that the staple of conversation among the people is rupees and pice.

Agnes Orbison.

Written at DEHRA, INDIA.



## LETTERS FROM THE FRONT.

### DAKOTA.

MISS ABBIE L. MILLER writes from GREENWOOD, Yankton Agency :

The winter months are my seed time. The Indians move into the Agency, or nearer than their farms are on which they live from early spring until rather late in the fall. I have only a few pupils during the first and last parts of the school year.

There is but one daily session. I visit the sick, especially of our church people, and at the homes of those who attend my school. I would do still more visiting if I were as proficient in the Dakota language as I hope to be. I do not find much time to study, but see that I am making some advancement. I am more and more convinced of the necessity of understanding the language of the Indians: their hearts cannot be reached through an interpreter. Many of the younger class understand some English, but few of the older ones can speak a word of it.

I cannot picture to you the state in which I find many of their homes. There is such a lack of cleanliness and such destitution as to make one's heart ache. They are very poor. Their crops have failed for two years past. Their rations cannot possibly keep them half the time and, through lack of food, or enough proper food, they readily become a prey to disease. One of my pupils recently died of consumption at ten years of age; another a little older is failing, and another about fifteen years old will probably die before spring.

#### A SEAT OF LEARNING.

The winter has been mild and unusually favorable to school work. The pupils are of all ages from seven to sixteen, with a great variety of dispositions. A bright class of little boys are always pleased when I open the cabinet organ and try to sing the Dakota hymns. They are inveterate little whisperers. The other day I saw one of them playing with a four-year-old boy and a little school-girl. He was the teacher and occasionally would march the little one across the floor and stand him up with his face to the wall, where the latter stood tittering and peeking around at the watchful pedagogue. As the trio probably were never inside of any school-room except mine, you can draw your own conclusions. Some of

these boys had no English names until I gave them. Many of the scholars can repeat the Lord's Prayer and the Commandments in Dakota, and a part of the Catechism. A few can repeat the Lord's Prayer in English. I teach some classes in Dakota and some in English. A nice English reading-chart, a present from a friend at Christmas, has done a great deal toward increasing an interest in learning to read our language. The children are very fond of cards (chromo). I have some pretty pictures hanging on the walls and sometimes replace them with new ones, as they like a change.

### COLOMBIA, S. A.

MISS CAHILL's friends will be very glad to see her first letter in these pages. It bears date BOGOTA, April 10, 1891 :

My first experience here was to prepare myself for disappointment in not being able to commence my school for a year and a half. You remember the girls' school was closed, and in the building formerly used for them Mr. Caldwell had commenced his school for boys. We waited expecting to get the money necessary for completion of the building bought for the boys, but it did not come, and with that failure our plans for two schools had to be given up. The question then resolved itself into which school better be closed. I being here such a short time and Bogota so new to me, did not feel like urging my work against that of Mr. Miles and Mr. Caldwell, so, with the others, concluded it better to leave the girls' school closed. It was a disappointment then, and has proved a greater one since. The indications are that we could have had at least twenty boarding-girls, twice the number in school last year. It is hard to know what is best to do at times. We can only "trust in the Lord and lean not to our own understanding."

The boys' school will be a success. Mr. Miles is an enthusiastic worker. He has also some eight or ten girls; that is, little ones, who can be kept apart from older boys. I have them an hour each day, teaching them the use of the needle, etc. They belong to poor members of our church, who would not send them to a Roman Catholic school.

Each morning I spend out in the city teaching English. It is not what I came here for, but not having the two schools, I find myself with time for this outside work. If nothing else, it removes prejudice, which is something in Catholic Bogota.

#### TOO MUCH FOR A PENNSYLVANIAN.

There are just a few things here that I do not think I can reconcile myself to, even in time. Among them are the dirty babies which are not bathed for several months after birth, and the top of the head is not washed for more than a year. The mothers fear a little soap and water applied there, it matters not how carefully, would cause the child to be simple.

Then there is the mantilla, the cloak of charity of Bogota, covering a soiled waist, perchance none at all. The ladies comb their hair high on the head, use plenty of bright hair pins, powder the face to an alarming degree of whiteness, put on a black skirt and their mantillas, and they are ready for the street and also ready to raise their eyes in indignation that we dare go with no wrap over our shoulders.

Then there are the fried plantain, fried potatoes, fried rice, and everything else that is fryable swimming in lard, to say nothing of onions, garlic, and sundry other little things very dear to the palate of the average Spaniard, but trying to ours.

. . . The Archbishop died last week, and the city is in mourning. Bulletins posted on the corners announce that the customary bull-fights will not take place next Sunday on account of his death. I cannot but think his soul would come nearer resting in peace if he had made an effort to do away with the Sunday bull-fighting while alive. . . .

Mrs. Caldwell's baby is the one pet of the Mission. She was baptized last Sunday, Mr. Miles performing the ceremony in Spanish. . . .

I shall be happy in knowing you all take an interest in our work, as I cannot but think that it has been a neglected field in the interest of the greater number of people at home.

#### SYRIA.

##### A VISIT TO ALMA.

MRS. WATSON, who was last year at Zahleh, now writes from SIDON :

It has been rain, rain every day, until you would think all things would be washed into the sea. Now the rainy season is nearly over, and I hope to visit all parts of this new field before long. Last week Mr. Watson and I went to Tyre and Alma. Half an hour from Alma was the loveliest view I had yet seen in Syria. In the distance, Mount Hermon capped with snow and the still waters of the Great Sea ; around us, green hills and valleys, a running river, cattle browsing, butterflies flitting in the gentle wind.

Alma is the most southern out-station of our Mis-

sion. A few minutes after our arrival found us in a solidly-built church, which is also used for the school. About fifty children were arranged on the floor, sitting on mats. They rose and greeted us with a voice so loud one would think it impossible to come from such small throats. We were pleased to see *they* were pleased.

There was a sad accident in this village not long ago. The house of one of the Protestants fell, killing the husband and three children (all there were), and wounding the wife and her mother-in-law. We found the widow sitting desolate. Only a little while before she was a happy wife and mother ; now she feels as if life were hardly worth living.

The Alma people are very simple-hearted and live simply. Their houses consist of one large room, with mud floor, reed ceiling very much blackened by smoke, and in one corner a place for cattle about two and a half or three feet below the level of the family portion. In one such room men, women, and children, cows and camels, eat and sleep with dogs and cats, and chickens roost wherever they can find a resting-place, not to mention a legion of other indwellers.

#### PERSIA.

MRS. VANNEMAN, writing from TABRIZ April 8, refers to the journey from America made last fall :

The mission carriage was sent to Akstafa, Russia, for us and we traveled in it eight days and nights, scarcely stopping to rest with the exception of the Sabbath, which we spent in a dirty post-house in Russia. The further we went, the worse these houses seemed to get. Sometimes they would be so full that we could get only one small room for our party of nine. At one place, arriving late at night, there was only enough room for the ladies and children, so the gentlemen walked all night to keep awake. My husband says he has never regretted that night, as he caught the first glimpse of the sunrise on beautiful, snow-capped Mt. Ararat, the post-house being quite near the mountain.

##### AN EMBRYO HOSPITAL.

We are boarding with Dr. Mary Bradford and Miss Holliday, and in the same house have our dispensary, drug-room, and one ward with three beds, which we use exclusively for patients whom the doctors want to keep in the house. This room is our embryo hospital and is a great comfort and help. When we give patients medicines to take home, we never know whether it is taken or not. Either they may be afraid of it, some relative will perhaps persuade them that it is unclean because it comes from Christians, or they will cast lots to determine whether they ought to take it ; but when we have them in our own house, where I can give the medicines myself, it is much more satisfactory.

The little daughter of one of our teachers was taken with scarlet fever in February, and during the three



weeks of her illness Miss Jewett or myself was with her day and night. Dr. Bradford devoted much time to her, also, but diphtheria set in, and in spite of all our efforts she died. It was a sad blow to the parents, but they committed her to their Heavenly Father's care, and since her death they have clearer views of heaven and Christ. Miss Jewett and I were not only the nurses in this case, but undertakers also. With the assistance of a Greek neighbor we padded, lined, and covered the coffin and prepared the child for the grave. It was such a pleasure to be able to help them.

I have made several visits to the sick with Dr. Bradford and when I get the language hope to devote most of my time in this way. It seems one of the few open doors at this time when both Mohammedan and Armenian authorities are against us. Mussulmans are forbidden to attend our church services, and the few bold enough to violate this law have been persecuted, but there is no limit to individual work. A new church building and school house have just been commenced.

### SOUTH INDIA.

MRS. GEO. FERRIS, writing from PANHALA, April 8, refers to their three boys whom they left in America last year:

Life seems very different here without them, and at every turn there are things to remind us of them, but we take courage knowing why we left them to come back here, knowing Him to whom we have committed them and that He is able to keep them.

We find many changes at our old station; many families of Christians have moved away, and were it not that others are here for treatment by Dr. Wanless, who is on the hill for the hot season, we should have a small band of Christians. Mr. Ferris has daily service, afternoon prayer-meeting on Tuesday, and Bible class Friday, as well as services on the Sabbath. I have a meeting for women Thursdays and girls' school during the week. Of my seventeen pupils only five have been to school before and they are wild and timid.

### A STATE OCCASION.

The young King of Kolhapur was married April 1, and his great-grandmother sent out invitations in English style to all Europeans in the Kolhapur State. The Council of Administration sent other invitations to a dinner given in honor of His Highness' marriage. How tiresome all their ceremonies must be, lasting about two weeks! What we were invited to was the marriage proper—the holding of the bride's hand by the bridegroom and having water sprinkled on them with leaves, tying their garments together in a knot, and tying the necklace on the bride's neck, the necessary sign of marriage among Hindus.

The bridegroom is seventeen, his bride only eleven

and a half years old—whose friends had brought her from her home in Baroda, and as she could not be married from the Palace, she was entertained by a Brahmin chief, and it was to his house that we went. Flags and decorations marked the way, and the streets swarmed with countless thousands who had come from all parts of the kingdom. The house was beautifully decorated with colors gorgeous to behold—blue was conspicuous for its absence. It transpired that some of the principal decorations had been done in blue, when the astrologers discovered that color was not propitious and it had to be changed. The floors were covered with wadded cloth for the people to sit on, and there were chairs for us. We did not sit as we could see little even when standing, as the priests, etc., crowded so about the pair. The astrologers announced the propitious moments, guns were fired, and we all threw red rice at the couple five or six times. After receiving flowers, betel nut, and attar we returned home.

The dinner was in the Town Hall, and twenty-six of us Europeans sat down with the Parsee Diwan, the only one of the council who would eat with us. After dinner, the King's brother and some ten or fifteen princes and chiefs came in for a while.

### CHINA.

#### SOME CHINESE WAYS.

MISS ANNIE MORTON, who went to NINGPO last September, wrote from there January 6, 1891:

There are about thirty-five girls in school. They range in age from eight to eighteen Chinese years. I must tell you what a funny way they have of reckoning ages. A little child was born near us a month ago, so that child is a year old. You can't say it is *no* years old, so it must be *one* year; at the coming Chinese New Year—in February next—that child will be *two* years old, although but a two months' baby. It received its first bath on the day it was a month old, its head was shaven, forehead painted, and, dressed in gay scarlet, it was taken about to visit its neighbors.

They have a funny custom about naming their boys, too. While they are small they call them by some pet name, their "little" or "milk name"; when they go to school, the teacher gives them a new name, called the school name, and they may even have a third one. Then the first syllable of the names of all the boys of one generation, cousins and all, must be the same. A girl's name they take no trouble about, scarcely giving her one at all. She is quite as likely to be called "pig" as anything, and when she marries, she loses even that. If her husband is a scholar she may be called "Mrs." but if not, she is her husband's "sister," and is called so. She must never address her husband by his name, either, but give a grunt when she wishes to attract his attention.

## THE LEAVEN WORKING.

Last week Mrs. Butler and I made some very interesting calls among our Chinese neighbors. One dear old lady attracted me very much. She is eighty-five years old, bed-ridden, deaf, and nearly blind. She was the first woman to join the Ningpo Church, and the second member. All these years she has been a faithful and devoted Christian, but now, in her old age, she is compelled to live with a heathen nephew and his wife, who are not very attentive to her wants. But her faith does not waver, and she still prays for them.

At another place we found a whole family inquiring the way of life together with a neighbor. There was a mother, son and his wife, all very much interested. The son said he would like to join the church, but he was ashamed to; he would go to Shanghai and join there where no one knew him. We are all praying that they may be brought to a more perfect understanding of the truth.

On Sunday I went to the service in a village about two miles from here. There was a very deaf old man there who was brought to a knowledge of Christ through the hymn-book. He knew just a few characters, and one of these books came in his way, aroused his interest and he studied it carefully as he could and believed. The Session of the Church were in doubt a long time about receiving him, for he was so very deaf that it was almost impossible to make him hear anything. His knowledge is still very limited, but he says it is enough for him to believe. He very much enjoys singing, but some one has to sit near him to let him know when the rest are through, or he will go right on. He comes to church regularly, but never hears a word. Being the only Christian in the family he has persecution to endure, but is very courageous and cheerful.

## JAPAN.

MRS. J. WALTER DOUGHTY, the first missionary to represent the North Pacific Woman's Board abroad, wrote to her friends in Oregon from OSAKA March 4, 1891:

I wish you all might have a glimpse of this beautiful and wonderful country. The two journeys we have taken across it were so full of enchanting scenery that one is filled with awe, and the nature-loving heart sings new praises to the glorious and loving Father. Yet, in all, there was that which saddened; for in every beautiful grove the sombre pines and stately cryptomaria toss their branches over Buddhist and Shinto temples, and the mountains are crowned with them. Travel over some mountain road, in every sequestered nook you find a shrine and an image of Buddha, and all along the way on either side of the path you see countless numbers of what appear to be tiny, white paper flags stuck in the earth, but they are prayers left by pilgrims as they journey to some temple.

## OSAKA.

Osaka, the great commercial centre of Japan, is a city of 500,000 inhabitants. It has its railroads, telephones, electric lights, its seemingly countless foundries and manufactories, the mint arsenal, and many schools and churches.

The only mode of conveyance about the city is the *jinrikishas*—little two-wheeled carriages drawn by men—no street cars, no buggies nor horses, and you find yourself wondering how a ride would seem in a real carriage behind a real horse. As you go about the city and cross the innumerable bridges which span the two rivers and many canals, you wonder that it is not called the Venice of Japan. And all these inlets of the sea are fairly alive with boats, large and small, the curious old junks, sampans, sailing vessels, the small coast steamer, whose whistle recalls the past and pales the countenance, and the indispensable steam tug. But you do not hear the brain-tiring roar of a city in the United States, nor find the life-wearing push and pull of the American people. The Japanese are very deliberate. Everywhere the foreigner meets with the kindest treatment—and with what wonder and curiosity, too, especially if some of your party are a little over average size or height!

## WITHIN THE MISSION.

You have the report of annual meeting of the Western Japan Mission, held in Kanazawa last September. Since the report was issued, the North Church in Osaka has had a few additions, making a membership of nearly 360. You notice that this church is, financially, independent of the Mission, and pays expenses of two preaching places.

The other church has a membership now of nearly 200; it is only partially self-supporting, and has one preaching place. Both churches have good Sunday schools. Sunday afternoon is spent by the North Church members in visiting among non-Christians and inviting them to evening service. They thus gather in large congregations who otherwise would seldom, if ever, attend. They have a Ladies' Missionary Society of nearly fifty members. There are many true, noble women in these churches who are shining examples of Christian love and labor.

One new preaching place was started about a year ago by Mr. Fisher in a distant part of the city where the Gospel had never been heard before. Since his return to America it has been in the hands of a licentiate, an earnest young Japanese. There are now seven or eight inquirers, and two have asked for baptism. There is work at (eight places mentioned), all outside stations.

As for personal work, I cannot say much yet. Our best time must be spent in studying the language, a beautiful language, too; not one harsh or grating sound; all as musical as a brook rippling over its pebbly bed.

# ❖ HOME DEPARTMENT ❖

MONTHLY MEETING.—July.

*Scripture Text, Isaiah lvi., 7.*—Mine house shall be called a house of prayer for all people.

*Scripture Reading, Isaiah lvi., 1-7.*

*General Topic.*—WORK AMONG THE INDIANS, CHINESE, AND JAPANESE IN THE UNITED STATES.

*The Indians.*—"It is desirable to break the tribal bond, but it is more desirable to teach such habits as will cause the tribal bond to become irksome."

**Dakota Mission.** The claims of 30,000 Dakota Indians as presented by Rev. J. P. Williamson; Week of Prayer at Yankton Agency; the day-school there, and ladies in charge; the Missionary Society—Mr. Sterling's report from Pine Ridge; religious instruction given at Govt. Boarding-school; work of Miss Dickson and Miss McCreight; other Societies at work among the Dakotas.

**Nez Percé Mission;** work of the Misses McBeth and the Indian ministers; a Nez Percé elder among the Commissioners to General Assembly; Miss McBeth and her pupils at meeting of Presbytery.

**Seneca Mission;** the Stations; the Missionaries; long service of Rev. William Hall and of Miss Peck on Tuscarora Reservation. Work at Cattaraugus (refer to the various Annual Reports, and to *The Church, W. W. W.*, and *C. W. C.*, for July, '90).

Some aspects of the Indian problem (*The Church, Nov.*, '90). Some of the questions before the Mohonk Conference (Dec., '90, p. 510). Efficiency of schools under present Indian Bureau (p. 102, *The Church, Feb.*, '91). Christian Indians not affected by the Messiah craze (p. 111, ditto).

Echoes from Mohonk (p. 127, ditto). Words of Bishop Hare (p. 134, ditto).

Chinese on the Pacific coast. Refer to Ann. Rept. of Occidental Board.

Discouragements, owing to Exclusion Law. One student in Theological Seminary in San Francisco (Report of B. F. M.).

Rescue of slave girls in San Francisco; incidents of work in other cities; two women receiving instruction in New York City. Encouragements to work among the Chinese here because of good influence exerted by many on their return to China (*W. W.*, July, '90; *The Church, Jan.*, '91, p. 23).

Last annual meeting of Occidental Board (p. 140, *W. W.*, May, '91).

Japanese in San Francisco. Estimated number of them. General character and aims of those who come. Christian Societies organized for their benefit. Work of the Methodist Church. The Presbyterian Mission; the pastor in charge; forms of work. Need of enlarged effort and outlay to meet the constantly arriving Japanese.

*E. M. R.*

## OUR WOMAN'S ASSEMBLY AT DETROIT.

THE day of the annual union meeting of the Woman's Foreign Missionary Boards of the Presbyterian Church (May 28) was ushered in with bright sunshine and a cool refreshing breeze that was strengthening and cheering to the hearts of the busy, earnest women who had planned the feast for mind and body. Promptly at ten o'clock the President of the Board of the Northwest (Mrs. H. D. Penfield) opened the meeting with the hymn, "Ye Servants of God," and then read the 55th Chap. of Isaiah. Before calling on Mrs. Rhea to lead in prayer, Mrs. Penfield stated that a telegram had been received from New York asking that special prayer be offered for the Empress of Japan, whose birthday it was, and Mrs. Rhea's fervent petition found an echo in every heart. *Our Work at Home* was then ably presented by Miss Fanny U. Nelson, of the Woman's Foreign Missionary Society, Philadelphia. She gave a statement of the modes of work of the six Woman's Boards

and full details of the way in which it is carried on, on this side of the field. The stated fact that not one-tenth of the women of the Church are actively at work for the evangelization of heathendom was suggestive if not encouraging.

Miss Geisinger, who for seven years has been in India under care of the Board of the Southwest, addressed the meeting and plead for prayer from the home workers that the missionaries may have wisdom to carry on their work. Mrs. Henry Forman, of India, under care of the Society of Philadelphia, followed, speaking especially of the Native Christians in India, their poverty, their sacrifices and consecration. Thrilling illustrations of the devotion of these earnest converts made our easy living in the home land seem almost wrong.

After one verse of "Hail to the Lord's Anointed," *Our Work Abroad* was presented by Miss H. W. Hubbard, of the New York Board. The fact that 307 missionaries are at work under care of the



Woman's Boards and Societies, of whom 13 are medical missionaries, gave some idea of the grand work entrusted to our women.

One verse of "How beauteous upon the mountains" was followed by a paper on *The New Work*, by Mrs. G. C. Yeisley, President of the Board of Northern New York, but in her absence read by Mrs. Archibald McClure. As the new work had not yet been given out by the Assembly's Board, the paper referred to the possible work for the year. Faithful efforts and thorough earnestness were urged on the women of our Church, and the possibility of great things being accomplished was made practicable if we would all adopt the motto of one who has said: "I am only one, but I am one; I cannot do everything, but I can do something. What I can do, I ought to do; and what I ought to do, by the grace of God I will do."

Helpful words from Mrs. W. W. Eddy, for forty years a missionary in Syria, stirred all hearts, as she contrasted the aspect of Syria to-day with Syria forty years ago.

A stirring address from Mrs. L. D. Hopkins, of the Board of the Southwest, urged enlargement of our tents, joy in service, and work without *overwork*.

After singing a hymn the morning meeting closed, and all present were invited to partake of a bountiful lunch served by the hospitable ladies of the Detroit Churches.

Re-assembling at 2 p. m., after a hymn and prayer offered by Mrs. Brown, of China, the Editorial Report of *Woman's Work for Woman* was read by Mrs. Posey, of Philadelphia, and the Report of *Children's Work for Children* by the Editor, Miss Lombard.

The work of the children in this country was feelingly portrayed by Mrs. James Porter, of Japan. She told how, by means of an advertising card sent by some child in America, on which the advertisement had been covered by pasting over it a Scripture text, had been the means used for the conversion of more than thirty persons.

Mrs. True, from Japan, stated three causes for special thanksgiving: 1. For the home prayers. 2. For the first time some Japanese Christian women have bought ground and put up a school building and are teaching Christianity with general education to Japanese girls. 3. The consolidation of Graham Seminary and Bancho schools, a new building and ample room. Seven young women have gone out from the school to teach.

Very sweetly did Mrs. Dulles sing "The Palace of the King," the words of which were written by Mrs. Barlow, of Detroit.

Mrs. E. V. Robbins, of the Occidental Board, presented work among the Chinese in California, and Mrs. Laughlin, of Shantung, told of ancestral worship, some of the difficulties of Sabbath keeping, and of medical work in China.

Mrs. Frank Newton, of India, talked of her beggar class, of servants, and of Native Christians.

After singing, Mrs. Rhea took the platform and conducted what the programme called, *Missionaries Assembled*. In her own inimitable way she brought the missionaries from all parts of the house and introduced them to the audience, saying that she wished all to look upon their faces that they might remember them always in prayer. And so one by one they stood: Dr. and Mrs. Nevius, Mr. and Mrs. Laughlin, Mrs. Fulton, Mrs. Brown, all of China; Mrs. True, Mr. and Mrs. Hays, Mr. and Mrs. Porter, of Japan; Mrs. Newton, Mrs. Forman, Miss Pratt and Miss Geisinger, of India; Mrs. Chamberlain, of Brazil and Mr. and Mrs. Pinkerton, about to go to Brazil; Mrs. Eddy, of Syria; Miss Kerr and Mr. Brown, about going to Korea. With a few words to the missionaries and to the audience by Mrs. Rhea, and a parting hymn, the meeting of 1891 closed, but a brief prayer meeting brought all hearts together once more and made the last few moments precious ones long to be remembered.

(Mrs. Arch'd) E. S. McClure.

## SUBSTITUTION FOR SERVICE ABROAD.

BY ONE ONCE AN INVALID.

ABOUT a year ago I lay for many days on the Border Land, and in those hours of solemn communion and meditation I realized as never before the weight of my own personal obligation to the Gospel of Christ and my indebtedness to give to others the

precious treasure I had long since found. I felt, too, how many opportunities I had missed of discharging this obligation. When life was given back to me again, I saw in the clearer light gained by those days of suffering that the path of service lies often

in the little ways of doing good, without waiting for the great opportunities or always following the exact line in which we have wished to expand our energies.

Then came to my mind the thought of *Substitution*. Not perhaps, or usually, by the literal sending and supporting missionaries in our places, although this is, of course, the most perfect form of substitution. But to those whom God has entrusted with large means of which they feel themselves to be His stewards, and whose hearts ache under the burden of loving obligation to send the knowledge of Him to destitute lands, there are many ways open. They may build memorial churches and schools, they may carefully select, wisely educate and join with others in equipping and supporting missionaries; following them with their gifts and still more with their prayers. If opportunity offers they may visit the mission fields which encircle the globe, cheering the workers with their intelligent interest and speaking everywhere, though interpreters if need be, a word for the Master. They can give consecrated money in amount bearing some due proportion to their expenditures upon self and home and the Christian land in which they live, to bring the light of life into those dark abodes on the other side of the world. So much for God's wealthy servants.

The opportunities are not few which are afforded to those of more limited means. You can choose your missionary from among those on the field and regard her in a measure as your substitute. It may be one you have known or the one supported by your Presbytery, your Society, or your Church. In this case you can share in her support; can interest yourself in her daily life by studying the country in which she lives, understanding her needs and peculiar trials so as intelligently to pray for her. You can think how glad you would be if you were in her place to have a bright little book to take up as legitimate refreshment after a hard day's work. Perhaps you are reading one that has deeply interested you. When you have finished do not lay it aside, but wrap it up and send it to her by mail. Do you want to share in the work she is doing for the children? Then collect odd toys, colored picture cards, etc., for rewards to attract the children to school and encourage faithful attendance. Your substitute's time is valuable, so when you buy one of the labor-saving devices for your

own housekeeping, you might slip another into the package you are preparing to be sent to her by way of 53 Fifth Avenue, New York. The contrast between your free, bright life in this land and the wretchedness and hopeless sadness surrounding her will make your letters to her cheery and helpful as possible, that her heart may be comforted and strengthened.

But some are empty-handed, heavily burdened, or perhaps under bondage to a weak or suffering body, and they feel they have absolutely nothing they can offer by way of substitution for personal service. With these I have the deepest sympathy, for I know from personal experience how hard it is to have life's plans frustrated, busy energies and high ambitions quenched, to be patient and cheerful when living is suffering, or when one's thoughts can hardly go beyond the walls of the sick chamber. Still to you, if your lot is such, the message comes, that you too are a debtor and to you also substitution is possible. Your dark hours are all lightened by Divine consolations and human love. You have a God upon whom you can "cast your burdens" and be sustained. The ministrations of skillful physicians and sympathizing friends are lavished upon you. Have you no debt to pay to the mourners without Christ and without hope all over the world? Yours may be a life of intercessory prayer, which may cause swift-winged angels to be sent on hourly errands of help and consolation. Remember in your prayers poor sufferers in Indian zenanas and Mohammedan harems, and those in Syria, China, Persia, who are debarred by religion and custom from seeking relief at the hands of male physicians, and into whose lives scarcely a ray of love and sympathy has ever penetrated. Pray earnestly for Medical Missions, and the noble band of women who strive to minister as only they can to the souls and bodies of their suffering sisters. Watch as the messages come from the field and when you hear that a worker is needed with special qualifications for a certain post on mission ground, pray that the right one, with every talent consecrated, may offer herself. As you notice how death thins the ranks of the workers and sigh that you cannot fill one empty place, pray yet more earnestly that the Lord will call those whom He would send to his harvest field, and cause them to hear and obey His voice. Thus you may feel that you are offering true service, that your influence is



far reaching, though you seem to have strength given only to "stand in your lot until your appointed time comes."

Perhaps you have never before thought of *Service* or *Substitution* as the duty of every child of God, with regard to "teaching all nations." You have thought "certainly it is the duty of some to go, of some to give, of some to write letters, of some to send boxes, and of some to pray in missionary meeting. But I?—well I have been busy with other things, and have never cared much for foreign missions."

Back to you comes the obligation, unchanged by all your thinking. You have been redeemed by the precious blood of Christ; you have an "inheritance, incorruptible, undefiled, that fadeth not away."

Those people in heathen lands do not know of this blood and this inheritance. Have you any right, having it yourself, to withhold it from them? Can you free yourself from the obligation to go yourself, or to give substitute service?

(Forwarded from Philadelphia.)

### SUGGESTION CORNER.

Who will answer these Band leaders in Pennsylvania?

Have you any suggestions to make to a Band of young girls, not quite young ladies, regarding a course of reading and study which will make them well informed on the subject of missions?

HERE'S another request from the Treas-

urer and Secretary both, of an Iowa auxiliary. They work for both Home and Foreign Missions. Please give her some points right away.

"We are wanting to celebrate our tenth anniversary in a suitable manner, and I thought, perhaps, through 'Suggestion Corner,' we might get some ideas as to the best and pleasantest way of doing it."

### SINCE LAST MONTH.

#### ARRIVALS.

April 24.—At New York, Miss Hammond, from Guatemala. Address, 8 Boynton Street, Worcester, Mass.

April 29.—At San Francisco, Mrs. True, from Tokyo, Japan. Address, Owego, N. Y.

Miss Edna Cole, from Bangkok, Siam. Address, 1014 South 11th Street, St. Joseph, Mo.

May 18.—At New York, Miss Wherry, from Dehra, India. Address, Indiana, Pa.

May 23.—At New York, Miss Cort, from Siam. Address, 2344 Logan Avenue, Denver, Col.

May 27.—At New York, Miss Hunter, from Hamadan, Persia. Address, Merrimack, Mass.

Miss Bartlett and Miss Dale, from Teheran, Persia. Addressed respectively at Maryville, Tenn., and Media, Pa.

Rev. Chas. Newton, D.D., from North India, who has rejoined his family at Monroe, N. Y.

May — At New York, Rev. R. H. Nassau, M.D., from Africa. Address, care W. L. Nassau, Broad Street Station, Penn. R.R., Philadelphia, Pa.

June 9 — At New York, Miss Jewett, from Tabriz, Persia. Address, 53 Fifth Avenue, New York.

Rev. J. N. Wright and two children, from Salmas, Persia. Address, Lyndon, Ohio.

#### DEPARTURE.

May 30 — From Boston, Rev. F. W. March and family, returning to Syria.

#### MARRIAGES.

April 16 — At Futtehgurh, North India, By Rev. C. A. R. Janvier, Dr. Marcus B. Carleton and Miss Marion G. Janvier, of Ambala.

May 1.—At Soochow, China, by Rev. D. N. Lyon, Rev. Joseph Bailie and Dr. Effie D. Worley, all of the same Mission.

#### DEATHS.

March 29 — At Lakawn, Laos, Mrs. W. A. Briggs, who, with her husband, joined the Mission only last autumn.

June 2.—At Petchaburee, Siam, Miss Jennie Small, who went out in 1885. Communicated by cable.

### To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

#### From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

Two new leaflets were ready for sale at our

Annual Assembly and may be ordered from our Rooms. "*What is a Zenana?*" a reprint of an English leaflet; price, 1 cent each, 10 cents a dozen. "*A Band Leader's Suggestions,*" price, 2 cents each, 15 cents a dozen.

REV. AND MRS. F. W. MARCH, of Tripoli, Syria, spent a few days in Philadelphia, in April, and made us a call. They have cut their vaca-

tion in America very short that they may not leave their associates in the Tripoli field with all the burden of the summer work.

MRS. E. A. STURGE, with her husband, was a missionary of our Board in Siam from 1881 until 1885, when they were obliged to return on account of ill health. Recently they have been engaged in the newly organized work for the Japanese in California, and we have been glad to renew our relations with Mrs. Sturge as our missionary.

### From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

OUR portion of the magazine for messages and notes to our Auxiliaries was last month taken up with the report of Annual Meeting, and in this number there will doubtless be notes of the meetings in Detroit, which were held in the beautiful new First Church, which was so convenient with its various bright, airy rooms suited for all purposes needed. It was dedicated the week before the opening of General Assembly, and in readiness for the woman's meetings. The lovely weather and beautiful city will be spoken of over and over again. On account, therefore, of these reports we will take but little space.

WE have often had, as may be expected at this season, calls from missionaries in mid-week who were passing through the city. Rev. Samuel Jessup, of Syria, was one whom we would like to have had at a Friday meeting, and we hope he may be with us at some future day. We greeted and bade good-by and God-speed to Mr. Edward A. Ford, who sailed for Africa as a lay missionary. He had not expected to go before fall, but the need is so great the Board wished him to go immediately. Rev. E. Wachter, of Siam, told us of his purpose to study medicine during his visit in America. Mrs. True, of Japan, stopped on her way to the Assembly. Her face is one we are always glad to see, but sorry that she comes for health. Mr. and Mrs. Fulton, of China, look in upon us whenever passing through.

DR. MARY MILLER, who is under appointment to Ooroomiah, Persia, meets with us sometimes; also Miss Leinbach, who goes to Africa in the fall, and who is taking a course of Bible study under Mrs. Capron in the training school in Chicago.

ALL were delighted to greet Miss Lombard, editor of *Children's Work*, who came on from the meeting in Detroit. She spoke of the great joy she had in her work, and the lessons of faith and enthusiasm taught by her little correspondents.

SINCE our last announcement we have issued, or gotten, several new leaflets as follows: *A Brief for Foreign Missions*, by Rev. Henry

Van Dyke. Price, five cents. *A Band Leader's Suggestions*. Two cents each; fifteen cents per dozen. *The King and the Kingdom*. A Responsive Reading. One cent each; ten cents per dozen. *What is a Zenana and who lives in it?* One cent each; ten cents per dozen. We also have *Historical Sketches*, as previously mentioned. Cloth bound, \$1.00; Paper, 75 cents, and the single sketches ten cents each, \$1.00 per set.

THE very many who knew and loved Mrs. Hoge will be glad to know that we have copies of a small memorial volume containing a good likeness of her. Price, thirty-five cents. Address the W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

### From Northern New York.

LAST month's bulletin announced that the debt had been reduced to \$15,000. Long before this is read every woman and child, whose heart is in this work, has rejoiced that there is no debt. Now what does this mean to our Auxiliaries and Bands if not great encouragement, not only in prayer, but to go forward in the work? This is just what the Committee on Foreign Missions has bidden the Assembly's Board do, and has asked our help in accomplishing.

More money than ever before is needed. A million this year is not to be the goal aimed at, but the sum to be expended. Now what share are we to have in this sum? A larger one than ever before we trust. Let us plan now large things for our Master and prayerfully aim to do more, as well as contribute more, than we have ever done in our history.

The new, or additional, work that we shall be asked to take up and support this year has not yet been given out. We trust that very soon our secretaries will be able to give the Auxiliaries full information in regard to it. A word of caution may be needed. No Society or Band should drop the work they are now pledged for, to take up any part of that which will be given out this year because it may seem more attractive to them.

The plan of giving the children a special work for themselves, as an extra, proved such a success that it is to be done again this year. The children are urged to watch closely the pages of *Children's Work*, through which they will learn all about the work that is their very own. As every boy and girl in Northern New York will want to join the army of Presbyterian children all over these United States that will enlist in this work, they will need to become subscribers to this best of magazines, if they are not already supplied with it.

### From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

It is good news that the children have raised enough and to spare for Lakawn Industrial School. Mothers and sisters, will you help the children to take right hold and help with the new special object which the July *Children's Work* tells about?

AND now, before we take our summer vacation, let us think once more what we women of the Southwest mean to accomplish this year. We are going to take 1,000 copies of WOMAN'S WORK. And can we not bring our contributions to Foreign Missions up from \$7,600 to \$10,000? Think it over these July days. And while the summer rest is being enjoyed let us remember rest should mean preparation for greater things.

SEVERAL excellent new leaflets are at headquarters; also the Annual Report for 1890-91, at the usual price.

## From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

OUR Dr. Effie Deane Worley has become Dr. Bailie. Although "she didn't mean to do it," we are glad that a Presbyterian missionary was the cause of it. Dr. Worley was obliged to live in a part of Soochow far distant from our work, but now, as Mrs. Bailie, she can live among the brethren in the Presbyterian quarter. She is still *our* Dr. Effie Deane and our prayers and good wishes follow her. May she do even more in her new life than ever before to teach those about her of the Saviour of the world.

THE cry from Laos in the May number of "*The Church at Home and Abroad*" has aroused the young people of San Francisco Presbytery to increase their offerings. Most of their societies are pledged for considerable sums for special objects under the Occidental Board, and yet in several meetings special collections have been taken for the new station in Laos. Last month we spoke of the need of a new Home in San Francisco. Already the little ones are coming to the front with their offerings. Is it not fitting that the children should help build a home for the little suffering ones from heathen lands? Mrs. W. A. Elderkin has charge of the Sabbath-school Fund. One of our managers has raised quite a sum from mothers and grandmothers who have given for their wee little ones. Everything given for this work must be outside all pledges and regular contributions. We believe, however, that hearts will be so touched that many will give liberally for this new Home, so that it will not be necessary to turn any needy ones away. Our Home is now overcrowded, and yet there are many Chinese and Japanese girls here whom we long to rescue from lives of slavery and sin. We hear of thirty-three Japanese slave girls in one alley in Chinatown. How can we send our missionaries to teach them of a better way, if we cannot offer them a refuge to which to flee?

WHO is to get that prize map for next year? "What prize map?" do you ask? Why, the one offered by the Occidental Board to the society gaining the largest number of new subscribers for "*Woman's Work*" during the year. Already some societies have begun to work for it. Why don't you try to get it for yours?

## NEW AUXILIARIES AND BANDS.

### COLORADO.

Littleton.  
La Veta.

### DAKOTA, NORTH.

St. Thomas.

### DAKOTA, SOUTH.

Alexandria, reorg.  
Mitchell, reorg.  
Tindale, Willing Hearts.

### ILLINOIS.

Ashmore, Willing Workers.  
Clarence, Cheerful Workers.  
Cooksville, reorg.  
Earlville, Always Ready.  
Fanbury, reorg.  
Garden Plains, Light Bearers.  
Greenfield, reorg.  
Linn, Wabash Ch., Always Ready Bd.  
Metropolis, Happy Workers.  
Metropolis.  
Milan, King Builders.  
Moreland.  
Nashville, reorg.  
Normal, Girls' Home and For. Soc.  
Norwood, Willing Workers.  
Norwood.  
Oregon, Lend a Hand.  
Shelbyville, Toner's Chapel.  
Springfield, 3d Ch.  
Troy Grove.

### INDIANA.

Attica, King's Sons and Daughters.  
Sharpville, Hopewell Ch.  
Veedersburg.

### IOWA.

Auduhon, Young Ladies' Soc.  
Audubon.  
Bancroft.  
Casey.  
Clarksville.  
Clinton, Young Ladies' Soc.  
Center Junc., Whatsoever Bd.  
Coon Rapids, Rescue Bd.  
Des Moines, Highland Park Ch.  
Iowa City, Scott Ch., reorg.  
Livermore, Girls' Bd. and Boys' Brigade.  
Laurens.  
Monticello, Ever Ready Bd.  
Marne.  
Missouri Valley.  
Sac City.  
Shelby.  
Sioux City, 2d Ch., Buds of Promise.  
State Center, Livingstone Bd.  
West Branch, reorg.

### MARYLAND.

Lonaconing, Willing Workers.

### MICHIGAN.

Detroit Thompson Ch., Jennie Dean Circle.  
Fulton, reorg.  
Fort Gratiot.

Lawrence Junc., Palmyra Ch.

Marlette, 2d Ch.  
Manistique.  
Milan, Young Ladies' Soc.  
Saginaw, Grace Ch., Willing Workers.  
Sand Beach, reorg.

### MINNESOTA.

Howard.  
Minneapolis, Earnest Workers.  
" Westminster Ch., Boys' Brigade.  
" Westminster Ch., Boys' Junior Brigade.

Rush City.  
St. Paul, Warrendale Ch.  
" 6th Ch.  
" Bethlehem Ch (German).  
" Arlington Hills Ch., Golden Rule Bd.  
" Macalester Ch., Girls' Mission Circle.  
" Macalester Ch., King's Cadets.  
" St. Peter, Young Ladies' Soc.

### NEBRASKA.

Alexandria, Rays of Light.  
Diller.  
Fairmont.  
Lincoln, 2d Ch., The Travellers (Boys).  
Omaha, Knox Ch., Wayside Gleaners.  
Shelton.



## NEW JERSEY.

Greenwich, Company Ready.  
May's Landing, O. P. J.  
Newark, South Park Mission, Boys.  
Girls.

## NEW YORK.

Deposit, Mizpah Bd.  
Ilion, Willing Workers for Jesus.  
New York, Madison Square Ch.,  
Bd. of Christian Workers.  
Ovid, S. L. Soc.  
Seneca Falls, Mission Bd.

## OHIO.

Cumberland.  
Jerusalem, Shryock Memorial.  
Leipsic.  
Springfield, North Side Chapel,  
Young Recruits.  
Troy, Gleaners.  
West Liberty, Watchful Willing  
Workers.

## PENNSYLVANIA.

Antrim.  
Arnott.

Pittsburg, East Liberty Ch., Little  
Helpers.

## UTAH.

American Fork.  
Hyrum.  
Nephi, Girls' Bd.  
Ogden.  
Richfield, Mission Bd.  
Richmond, Girls' Bd.  
Smithfield, Children's Bd.  
Springville, King's Sons and  
Daughters.

## Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from April 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

FAIRFIELD.—Columbia, Ladson, 7; Blackstick, Tabor, 1; Carmel, 3; Bethlehem, 1, 12.00  
McClellan.—Abbeville, 2d, 5, Children's Bi., 3; Aiken, 1; Greenville, Mattoon, 1; Due West, Mt. Zion, 6; Pisgah, 60 cts., Fountain Inn Bd., 40 cts.; Calvary, 35 cts.; Clinton, 30 cts.; Powders Chapel, 30 cts.; Misc., 1, 18.95  
NEW CASTLE.—Chesapeake City, 20, What-we-can Bd., 15; Cool Spring, 7; Dover, 33.87, Cheerful Workers, 20, S. S., 17.13; Elkton, 85.07; Federalsburg, 5; Forrest, 17, Y. L. B., 25, Penny Gleaners, 21; Glasgow, 17; Lewes, 12.50; Manoken, 33.25, Irving Bd., 14, Coral Workers, 3; Newark, 12, Amaranthine Bd., 10, Jun. Cir., 10, S. S., 30; Pitts Creek, 20; Port Deposit, 53; Port Penn, 7.45, Willing Workers, 15; Rehoboth, Del., 10; Rehoboth, Md., 12.20; Rock, 2, Vivian Bd., 1; St. George's, 24.15; West Nottingham, 33; Wicomico, 11.05; Wilmington, Central, Y. P. S., 102.50, Mural Crown Bd., 30; Wilmington, 1st, Willing Workers, 16.37, Y. L. B., 2.68; Hanover St., 33.05, Light Bearers, 8.75; Rodney St., 22.35; West, 149, Y. P. B., 7, Happy Workers, 15; Zion, 13.73, Y. L. B., 2, Happy Harvesters, 5, S. S., 9.58, 1, 103.68

NEWTON.—Andover, 9.25, Workers for Christ, 3.31; Asbury, 9; Belvidere, 1st, 55.62, Willing Workers, 30, S. S., 25; Belvidere, 2d, 6.90, Paul Bd., 20; Blairstown, 56.60, Kuhl Bd., 25, Blair Hall Bd., 25, Boys' Brigade, 5; Bloomsbury, 30; Danville, 15; Delaware, 5; Deckertown, 18.94, Girls' Bd., 20; Greenwich, 8.50; Hacketts-town, 7.50, Gleaners, 25, Christ's Workers, 5; Harmony, 39.25, Earning Workers, 10; Knowlton, 10; Marksboro', 16; Newton, 172.60, S. S., 42.14, Primary cl., 15, Cheerful Workers, 10; Oxford, 1st, 2, "Old Oxford Bd.", 5; Oxford, 2d, 30; Phillipsburg, 1st, 100; Phillipsburg, Westminster, 18.75, Coral Workers, 15; Stewartville, 23.50, Bd., 10, New Village Bd., 6; Stillwater, 10; Wantage, 1st, 5; Washington, 8, 955.95

PHILADELPHIA.—Bethany, 207.30; Calvary, Humphrey Bd., 51.25; Chambers, 200; 1st, add'l, 1; 2d, 56.12, Early Blossoms, 25, S. S., 50, Beadle Bd., *special*, 38; Holland, 30; Old Pine St., Helping Hands, 25, May Blossoms and Buds of Promise, 45; South, 75, Y. P. S., 22.60, Cheerful Givers, 30, Earnest Workers, 30; Southwestern, Mizpah Bd., 25, John McLeod Bd., 31; Tabernacle, 10.50, Y. L. S., Jr., 92, Boys' Bd., 25; Tabor, 80.50, Little Helpers, 24.33, Messengers of Light, 23.50; 10th, 183.50, Miss H. A. Dillaye, 25; Union, 2; Walnut St., 463.50, G. Y. Taylor Bd., 40, S. S., 79.57; Westminster, 20; West Spruce St., Glad Tidings Bd., 21.10, S. S., 100; Woodland, Cir., 50, Woodland Bd., 8.50, W. K. Eddy Bd., 6; Wylie Mem., 80, 2, 286.27

PHILADELPHIA, CENTRAL.—Alexander, 244.50; Arch St., 230.70, Mizpah Bd., 25, Joy Bells, 30, King's Soldiers, 20.03, King's Gardeners, 15, S. S., 95; Beacon, 10.40, D. Livingstone Bd., 31, Lucy Robbins Bd., 25, H. M. Stanley Bd., 3.50; Bethesda, 200, Anna M. Eva Bd., 130, Bethesda Bd., 20; Bethlehem, 92.70, a lady, 17, Star of Bethlehem Bd., 50; Central, 120.45, Messengers, 68.44, Laughlin Bd., 50, Girls', 23.57, Pauline, 10, Gleaners, 10, Women's Bible cl., 36, primary sch., 12.50; Cohocksink, 224, Messengers of Light, 30, Y. L. B., 40, Crusaders, 25; Columbia Ave., 43.75, Carrier Doves, 14.25; Green Hill, 100, Mary Gregory Bd., 25, Inf. sch., 15; Johnstone, 100; Mantua, 50, Y. L. S., 25, King's Messengers, sen., 3.70, jun., 2.27, Berean Bd., sen., 6.50, jun., 7.50, Little Stars, 12; Memorial, 122.35, S. A. Mutchmore Bd., 32.70, Lilies of the Field, 6.10, Boys' cl., 2, Girls' cl., 1.65; North Ch., 100, B. L. Agnew Bd., 50; North Broad St., 140.83, Mrs. Wm. Hogg, 75, Wadsworth Bd., 140, Y. L. S., 70.41, Harper Bd., 65; Northminster, 155.65, Y. L. S., 50, R. M. Fulton Bd., 7.35, S. S., 36, W. W. Allen Bd., 24, Inf. sch., 50; Olivet, 50, Graham Bd., 0, primary cl., 20; Oxford, 412.50, Y. L. S., 100, F. L. Robbins Bd., 60, Nazareth Bd., 10; Princeton, 454.64, Y. L. B., 19, Princeton Bd., 30, Hastings Bd., 85.05, Fullerton Bd., 30, Day Dawn, 60, Helping Hands, 65, First Fruits, 51.75; Shepherd, St. Paul Bd., 15; Temple, 76, Temple Workers, 80, Grace Bd., 5; Tioga, 58; Trinity, 70; West Arch St., 487.01, Carrier Doves, 50, Soldiers of the King, 23; Presb. Soc., int. on deposits, 20.88, 5,882.09

PHILADELPHIA, NORTH.—Abington, 200, Susan B. Smith Bd., 40; Ashbourne, 11.40, Workers for Jesus, 5.35; Bristol, Basti Bd., 60; Chestnut Hill, 135, Jun. Boys, 10, Corbett Bd., 10, S. S., 95; Chestnut Hill, Trinity, 100, Wisnominion Bd., 8; Doylestown, 37.50, Andrews Bd., 11.30; Forestville, 2; Frankford, 1st, 60.50, Y. L. B., 17, Coral Workers, 22.28; Germantown, 1st, 246.91, Jun. Eliot Boys, 8.75, Pulaskiville, S. S., 48, S. S., 30, Travellers' Club, 11, dime off., three Bds., 5; Germantown, 2d, Tulpehocken Bd., 10.86, Seek and Save Bd., 15, Non Nobis, Jr., 15; Market Sq., 48, Y. L. B., 17.22, Boys' Bd., 2.33, Mrs. Toland, 20; Redeemer, 16; Wakefield, 25, Y. L. B., 30; Hermon, Cheerful Workers, 36; Holmesburg, 15.06, Mem. Bd., 65.85; Huntingdon Valley, 47.76; Jeffersonville, 10; Jenkintown, 30, Grace Bd., 15, Arbutus Bd., 12, St. Barnabas Bd., 4.77; Lawndale, 8; Manayunk, Children of the King, 16; Newtown, 66.90, S. S., 23.30, Kate Craven Bd., 25; Norristown, 1st, 87.58, Willing Workers, 19, Little Lights, 27.50; Norristown, Central, 36, Christian Endeavor, 5.94; Port Kennedy, S. S., 10; Pottstown, Helping Hands, 8; Roxborough, 25; Thompson, Mem., 50, Bd., 5, 2,024.17

PITTSBURG AND ALLEGHENY.—Allegheny, Central, 00; McClure, Ave., 34.79; North, King's Daughters, 5, Heart and Hand Bd., 4.67; Beaver, 44, Sunbeams, 12; Bethany, 46; Bridgeville, legacy, Mrs. M. A. Hanna, 50; Chartiers, 30; Coraopolis, 144; Emsworth, 43.25, S. S., 20, Little Branches, 14.87, Y. L. S., 6.51; Finleyville, Effie Doyle Bd., 32; Glenfield, 21; Glenshaw, 4, Hannah Shaw Bd., 15; Hebron, 5; Hiland, 105; Industry, 3.50; McDonald, Earnest Workers, 11.22, Boys' Brigade, 0.70; Oakdale, 22.75; Pittsburg, 1st, add'l, 15.80; 2d, Y. L. S., 200; 3d, add'l, 17.00; Bellefield, 324.50; Lawrenceville, McConnell Bd., 6.62; Park Ave., add'l, 1.30; South Side, 50, Armor Bearers, 18, M. Farrand Bd., 12, Sunbeams, 13, Penny Gleaners, 2; Sewickley, 67.70, Y. P. S., 40; Springdale, Sentinels, 31; Swissvale, S. S., 25; Young People's Br., 6; Dorothea, by her mother, Mrs. Mary Shaw Thomas, 1,000, 2,576.50

PORTSMOUTH.—Eckmansville, 12.30; Hanging Rock, Cir., 4.05; Ironton, 10.56, Y. P. S., 9.15, Olive Branches, 15.28, Boys' Bd., 4.41; Jackson, 5.35, Y. L. B., 4.25; Manchester, 4.40, Harbor Lights, 2; Mt. Leigh, 12.50; Portsmouth, 1st, 31, Y. L. B., 50, Beacon Lights, 15.49; Portsmouth, 2d, 8.40, King's Daughters, 25, Busy Bees, 10; Ripley, 18, King's Gardeners, 15, Gleaners, 12; Rome, 4, 273.74

REDSTONE.—Belle Vernon, 45.62, Happy Bd., 7.33; Brownsville, 53; Connellsville, 224.65, Y. L. C., 163.78, Johnston Bd., 43.79, Helping-one-another Bd., 10.80; Dunbar, 132.80, Loring Cir., 55.13, Loring Bd., 72.13; Dunlap's Creek, 31; Greensboro, 10; Laurel Hill, 33.25; McKeesport, 127.75, Bd., 52.38, Mt. Pleasant, 78.36, Y. P. S., 43, June Bd., 12.50; Mt. Pleasant, Reunion, 100.36; New Providence, 16, Ready Workers, 5.75; New Salem, 27.56; Pleasant Unity, 14.47; Rehoboth, 0.41, Willing Workers, 7.95, A. M. Bailie Bd., 16.30; Round Hill, 40; Scottdale, 5.60, Ezbon Cir., 5.56; Sewickley, 10; Tent, 10, Busy Bees, 15; Uniontown, 35.50, Bd., 13; West Newton, 14, Earnest Workers, 25, 1,568.82

ST. CLAIRSVILLE.—Bannock, 12.50, Weaver Bd., 7; Barnesville, 23; Beallsville, Y. L. B., 8; Bellaire, 1st, 56.08, Buds of Promise, 17.50, Chalfant Bd., 30.60; Bellaire, 2d, 55, Loring Bd., 35, R. M. Brown Bd., 10, Willing Workers, 15, S. S., 15; Bethel, 0.63; Buffalo, 57.30; Cadiz, 196.67, Earnest Workers, 49, Heart and Hand Bd., 21.73; Caldwell, 10.31, Busy Bees, 15; Cambridge, 56; Concord, 75; Crab Apple, 19, Gleaners, 17.70; Farmington, 11.12, Cheerful Givers, 5; Freeport, 16.75, Master's Jewels, 5, Goldenhair Bd., 2; Jerusalem, 8; Kirkwood, 26.10, Azalea Bd., 42, C. C. Hays Bd., 10; Lore City, 8.55, Y. L. B., 1.55; Martin's Ferry, 81.88, Lilies of the Valley, 44.01, Chalfant Bd., 12.87; Morristown, 16, Ruthian Bd., 7; Mt. Pleasant, 44.70, King's Messengers, 25, Little Gleaners, 10.86; New Athens, 34.25, Y. L. B., 10.40; Nottingham, Hyacinth Bd., 2; Pleasant Valley, 16.05, Hays Bd., 36; Powhatan, Busy Bees, 5.50; St. Clairsville, 125.91, Coral

Gatherers, 23.34, Robt. Alexander Bd., 6; Scotch Ridge, 15; Senecaville, 30, Mary L. Bracken Bd., 9; Short Creek, 8, Links and Strands, 3.25; Washington, 35.86, Wayside Gleaners, 19, 1,600.07  
 SHENANGO.—Beaver Falls, 15, S. S., 10, Y. L. B., 5, Helping Hands, 3; Hopewell, 8, Cir., 5, Bd., 12.50; Leesburg, 12; Mt. Pleasant, 70.75, Bd., 10; Neshannock, 44.86, Y. L. B., 8; New Brighton, 20, Selma Bd., 28.50, Busy Bees, 1.0; New Castle, 1st, 15, Helena Bd., 5, Daughters of Lydia, 3, Corinthian Cir., 5, Gleaners, 4, S. S., 15; New Castle, 2d, 15, Y. L. B., 8, Boys' Bd., 4, Sunbeam Bd., 3; Petersburg, 15, Bd., 2.20; Pulaski, 8; Rich Hill, 20.50, Y. P. C., 6, Day-light Workers, 6, Inf. Bd., 1; Sharon, 25; Sharpville, Aux. and Y. L. B., 15; Slippery Rock, 8; Unity, 10, Bd., 8, Y. L. B., 44.85; Wheeling, 40.50, a lady, th. off., 40, Bd., 9.60, Lend-a-hand and Onward and Upward Bds., 5; West Middlesex, 49.40, Bd., 8; Wampum, 5; legacy, Mrs. D. C. Reed, 200, 852.71

SOUTH FLORIDA.—Eustis, 7.00  
 STEUBENVILLE.—Bethel, 27; Brilliant, 16.81; Buchanan, 12.50, Corbett Bd., 9; Carrollton, 20, Althea Bd., 5; Cross Creek, S. S., 12.88; Dennison, 15.50; Helping Hands, 10; East Liverpool, 1st, 80, Cheerful Workers, 25, Buds of Promise, 30; East Liverpool, 2d, 20; East Springfield, 11.25; Harlem, 6.70; Hopedale, 18, Y. L. B., 26, Boys' Bd., 5; Linton, 5.10; Long's Run, 3, Y. P. B., 18.00; Monroeville, 2d, Brigade, 6.67; Oak Ridge, 24; Potter Chapel, 14, Willing Workers, 90; Ridge, 10, Oasis Bd., 5; Salineville, 22; Steubenville, 1st, 30.00, Bd., 17, Y. L. B., 12.75; Steubenville, 2d, 106.50, Y. L. B., 12, Idaho Bd., 12.75; King's Servants, 46.25, Boys' Bd., 20.39; Steuben-ville, 21, Whatsoever Bd., 20; Two Ridges, 14, Faithful Workers, 20, S. S., 3; Uhricksville, 30; Waynesburg, 5; Wellsville, 100.42; Morning Stars, 38, Christian Endeavor, 30; Yellow Creek, 50.15; Presb. Soc., 5.06, 1,622.78

UNION.—Hebron, 8, Bd., 2.72; Hopewell, 8; Knoxville, 2d, 100; Knoxville, 4th, 63.92, Bd., 30; Maryville, 2d, Willing Workers, 12.55; New Providence, 19, Helping Hands, 50; New Market, 21; Rockford, 8; Shannondale, 27, Golden Rule Bd., 10; Westminster, 5, 365.70

WASHINGTON.—Allen Grove, 10; Bethlehem, 12.25; Burgettstown, 67.45, Golden Chain Bd., 30, Ten-per-cent. Bd., 10, Y. L. B., 5; Timothy Bd., 5; Claysville, 123.84, Aftermath Bd., 45; Cove, 24, Graham Bd., 45.50; Cross Creek, 28.50, Loring Cir., 15; Cross Roads, 17, Y. P. B., 5; East Buffalo, 69; Fairview, 7; Forks of Wheeling, 83.75; Shaw Bd., 20, Excelsior Bd., 20; Frankfort, 23; Hookstown, 15; Lower Buffalo, 34.80; Lower Ten Mile, 25; Mill Creek, 9.75; Mt. Olivet, S. S., 17; Mt. Pleasant, 3; Mt. Prospect, 92.51; New Cumberland, 158.15, Myrtle Bd., 34, Grier Cir., 20; Pigeon Creek, 30.45, Y. L. B., 62; Glad Workers, 1.75; Three Springs, 15; Unity, 7.75; Upper Buffalo, 30, China Bd., 15.10, Mary Shaw Bd., 15; Upper Ten Mile, 25.51, Busy Bees, 40; Washington, 1st, 165, Sewing Soc., 10, Cornes Bd., 45, Standard Bearers, 70; Brownson Bd., 11.85, Phi Sigma Bd., 50; Washington, 2d, 60.80, Y. L. B., 44.45, Pansy Bd., 14.47, Gleaners, 42; Waynesburg, 45, King's Helpers, 5, S. S., 40.37; Wellsburg, 52.60, Little Seeds, 7; West Alexander, 129.21, a friend, 25, Loring Bd., 41, Hold-the-fort Bd., 25, S. S., 40; West Liberty, 30, Cunningham Bd., 18; West Union, 22.20, Y. P. S., 12.09; Willing Workers, 14.03; Wheeling, 1st, 160.92, Cherith Bd., 78.50, Sydney Ott Bd., 53, Cunningham Bd., 10, Boys' Club, 32, Bessie Vance Bd., 50; Wheeling, 2d, 60, Carleton Cir., 90; Wheeling, 3d, 15, Lyle Bd., 13.20; Beech Glen, Bd., 28, 2,972.64

WASHINGTON CITY.—New York Ave., Youth's Soc., 100; West St., 5, 105.00

WEST JERSEY.—Absecon, 11.50; Atlantic City, 32, S. S., 10; Blackwood, Bd. of Hope, 59.73; Bridgeton, 1st, 45.26, Golden Hour Cir., 40, Gleaners, 12, Cl. of Chinamen, 11, Standard Bearers, 12, Inf. sch., 7; Bridgeton, 2d, 95.70, Beadle Bd., 16, Mizpah Bd., 12, Inf. sch., birthdays, 2.50, two little girls, 2; Bridgeton, West, 173, Willing Workers, 10.50, Little Units, 6.78, gentlemen's sust. fund, 6; Camden, 1st, 36.06; Cape May, 26; Cedarville, two churches, 17.50, 1st Ch., Willing Helpers, 2.20; Clayton, 53.74, Christian Endeavor, 22.50; Deerfield, 50, Elsie Bd., 25; Greenwich, 65, S. S., 35, Willing Workers, 25, Company Ready, 10.15; Hammononton, 3, Bd., 2.50; May's Landing, 5; Merchantville, 10.68; Millville, 26, Park Bd., 3.25; Pittsgrove, 33.50, Y. L. B., 38.24, Coral Workers, 8; Salem, 95, Gleaners, 50; Vineland, 66.20; Wenonah, 40, Forget-me-not Bd., 100; Woodbury, 6, Y. P. B., 30; Woodstown, 20, Ogove Bd., 11.70, 1,482.37

WESTMINSTER.—Centre, 50; Cedar Grove, 7; Chanceford, Willing Workers, 10; Chestnut Level, 24.00; Christiana, 10.32; Columbia, 75, S. S., 20; Lancaster, Y. L. S., 50, Bearers of Light, 50; Leacock, 30, Lucy Leaman Bd., 15; Little Britain, 30; Marietta, 20; Pequea, 40; Pine Grove, 46.10, Bd., 10; Slateville, 47.35, Snowflake Bd., 15; Stewartstown, 44; Union, 33; Wrightsville, 20; York, 1st, 211, 866.96

WEST VIRGINIA.—Clarksburg, 20; French Creek, 2.80; Gnatty Creek, 4; Grafton, 20, Willing Workers, 19.25,

Hervey Bd., 29.75, S. S., 15; Keyser, Arbutus Bd., 6.25, Mrs. Wm. Clayton, 10; Morgantown, 29.66, Anna Hunter Bd., 49.54; Parkersburg, 2d, Buds of Promise, 25; Ravenswood, 6.75, S. S., 2; Sistersville, 8; Spencer, 2.50; Sugar Grove, 10; Terra Alta, 20,

WOOSTER.—Apple Creek, 12.50, Y. L. B., 8, Light Bearers, 1.43; Ashland, 5, Rays of Light, 25; Bellville, 10; Bethel, 3; Canal Fulton, 40; Chester, 3; Congress, 15.45; Creston, 90 cts., Gleaners, 10, Mrs. Littell, 5, Mrs. Phillips, 5; Dalton, Y. L. B., 2; Doylestown, 4; Fredericksburg, 36.69; Margaretta Bd., 5; Hayessville, 47.50, Busy Bees, 2.50; Hopewell, Holcomb Bd., 16.50, Children of the King, 5.50; Jackson, 19.50; Lexington, 12.25; Loudonville, 19.70; Mansfield, 47.45; Millersburg, 11.30; Nashville, 21; Orange, 10, King's Daughters, 7; Perrysville, Golden Links, 7.20; Savannah, 18.50, Y. L. B., 40; Shelby, a few ladies, 7, Buds of Promise, 5; Shreve, 15, Y. L. B., 5; Wayne, 30.56, Light Bearers, 11.49; West Salem, 19; Wooster, 1st, 54, Y. L. B., 40, Young Girls' Bd., 12; Wooster, Westminster, 113.55, Y. L. B., 35, Coan Bd. (in memoriam Emily J. Platter, 20), 43.14, China Bd., 9.05, Boys' Bd., 30, 880.66

ZANESVILLE.—Brownsville, 6.70; Chandlersville, 20; Clark, 13; Coshocton, 55.15, Cary Bd., 24.20, Little Helpers, 12.50; Dresden, 8.30; Duncan's Falls, 16, Ada Gault Bd., 5.26; Fredericktown, Y. P. S., 15.53; Granville, 113.86, Earning Givers, 13.10, King's Builders, 4; Granville Fem. Col., 30; Jersey, 2d, Keene, 14; Madison, 21; Martinsburg, 1st, Y. L. B., 6, our mites, 4; Mt. Pleasant, 5.90; Mt. Vernon, 88, Mary Jones Bd., 9; Mt. Zion, 20; Newark, 1st, 26, Lodianna Bd., 3.65; Newark, 2d, 147.94, Wide Awake Bd., 15; New Concord, 39.20, Pleasant Hill Bd., 18, Cir., 9; Norwich, 16.50; Pataskala, 5; Roseville, 6; Utica, 27.85, Boys' Bd., 7.50, Golden Circle, 2.20; West Carlisle, 10.36; Zanesville, 1st, 10, Y. L. B., 20, May Flowers, 1.15; Zanesville, Putnam, 17.12; Zanesville, 2d, 93.29, Golden Rule Bd., 15.73, 1,032.54

MISCELLANEOUS.—Asheville, N. C., Fred and Walter Erdman, 5; Honesdale, Pa., Miss C. N. Torrey, 5; New Brunswick, N. J., I. J. E., 2; Messina, Cal., Mrs. Quinan's children, 5; Philadelphia, cash, 50 cts., Sunday treat money, 10; Yankton Agency, Dak., Mrs. J. P. Williamson, 5; interest on investments, 222.81, 255.31

Total for April, 1891, \$63,024.99  
 Total for Year, 156,126.32

### Receipts from May 1, 1891.

BALTIMORE.—Boundary Ave., Mrs. A. E. Green, 20, Mrs. Carr, 5; 1st, S. S., 125; sale of pin, 3.55, 153.55

BLAIRSVILLE.—Parnassus, A. L. W., 50.00

BUTLER.—Amity, classes 1 and 2, 12; West Sunbury, Mrs. Mary G. Porter, 50, 62.00

CLEVELAND.—Rome, 25.00

DAYTON.—Clifton, Aux. and Y. L. B., th. off., 7.72; coll. at Ann. Assembly, 62.68, bal. from entertainment fund, 72.80, 143.20

EAST FLORIDA.—Hawthorne, 5.00

MORRIS AND ORANGE.—Orange, 1st, Willing Workers, 10; Succasunna, Young Girls' Bd., 6, 16.00

PHILADELPHIA.—Chambers, 50; Walnut St., Dr. Thompson Bd., 40, 90.00

PHILADELPHIA, CENTRAL.—Alexander, Treasure Bd., 30; North Tenth St., 7.50, 37.50

PHILADELPHIA, NORTH.—Newtown, Bd., 9.50

SHENANGO.—Enon, 11.50; Hopewell, 10; Leesburg, 16; Neshannock, Boys' Bd., 6.80; Petersburg, 2.06; Wampum, 7.50, 53.61

SOUTH FLORIDA.—Kissimmee, 25.00

UNION.—Maryville, Scudder Bd., 1.25

WELLSBORO.—Mansfield, 10; Presb. Soc., 7.60, 17.60

MISCELLANEOUS.—Darby, Pa., Bessie and Joe Weaver, 3; Dover, N. J., anon., 14.15; Flemingsburg, Ky., Paton Brothers, 2; Loveland, O., Dan'l L. and Alex. Robb, 2.10; Marion, O., Mrs. W. E. Thomas, 1.25, Norman M. Thomas, 1.25; Philadelphia, A. C. C., 1, two children, 2, E. M. S., 2, birthday present, 25; Trenton, N. J., two little girls, 2.34; Wyandot, O., Mrs. E. C. Junkin, 5; anon., 50 cts., interest on investment, 113.69, 225.28

Total for May, 1891, \$864.49

The amount from West Grove Church, Chester Presbytery, is incorrectly stated in the *May Woman's Work*, and also in the Annual Report. It should be \$68.

Wooster Presb. Soc. has sent a carpet, valued at \$16.80, and Westminster Ch., Wooster, O., a box, valued at \$20.50, to Mrs. Williamson, Yankton, S. Dak.; the Emily Bd., 4th Ch., Trenton, has sent a box to Dr. Niles, Canton, valued at \$8; the Y. L. Soc., 1st Ch., Orange, N. J., has sent a box to Miss LaGrange, Syria; boxes have also been received from Y. L. B., Wenonah, N. J., and Girls' Bd., Prospect St. Ch., Trenton, N. J.

MRS. JULIA M. FISHBURN, Treas.,  
 1334 Chestnut St., Philadelphia.

June 1, 1891.



### Receipts of the Woman's Presbyterian Board of Missions of the Northwest to May 20, 1891.

ALTON.—Chester, Miss Mamie C. Wheerly,	2.00	MATTOON.—Ashmore, 16.25; Willing Workers, 10;	
BLOOMINGTON.—Clinton, 25; Youths' Brigade, 5;		Kansas, 19;	53.75
TON, 13.15; Onarga, 22.40,	65.55	MAUMEE.—Toledo, Westminster Ch.,	2.75
CHICAGO.—Austin, Y. P. S. C. E., 2;	26.25;	MONTANA.—Deer Lodge, 13, S. S., 30,	43.00
2d, 123.25; Y. L. S., 14.20; Y. P. S. C. E., 10.20;	3d, 150; Boy's	PEORIA.—Canton, th. off.,	10.50
Id., 7.50; 4th, 318.80; 6th, 35.45; 41st St. Ch.,	23.20; Ch. of	SAINT PAUL.—Minneapolis, Bethlehem Ch., Y. P. S. C. E.,	82.50
the Covenant, 25.02; Fullerton Ave. Ch., Y. P. S. C. E., 25;		12.50; St. Cloud, S. S., 25; St. Paul, Central Ch., 45,	
Evanston, Y. P. S., 50; Hinsdale, Mrs. Linsley, 1;	Hyde	MISCELLANEOUS.—Lansing, Mich., L. A. Ballard, M.D.,	
Park, Y. P. S., 28; Y. P. S. C. E., 2; Lake Forest, 9; Y. P. S.,	22.85;	3; Bloomfield, N. J., Westminster Bd., 30; Trelona, Wy-	
University Society, 11.75; Oak Park, 15.15, pr. off.,	28.50;	oming, Mrs. James Jackson, 10; children, per Mrs. John	
Peotone, Light Bearers, 28.63; Pullman, Jr., Y. P. S.	C. E., 10;	Dove, Denver, Col., 4.37; Thomasville, Ga., Rev. James A.	
S. S., 10; S. Evanston, 17.70; Mrs. C. B. Carnahan, 2; Mrs.	E. G. Shields, 5; some little children, 62 cts.; (less ex., 2.30),	McKee, by sale of Memorial of Mrs. S. R. McKee, 9.95;	
CHIPPewa.—West Superior, Earnest Workers,	10.00	Merrill, Wis., Mrs. A. Purnell, 5; Hastings, Col., Mrs.	
DENVER.—Littleton,	6.20	John Cameron, 10; th. off. at Ann. Meeting, 20; another,	
DE MOINES.—Winterset, three brothers,	.30	2; Indianapolis, "The Interior," sub. rebate, 1; Lima, O.,	
DUBUQUE.—Dubuque, Miss Mary A. Pollock,	30.00	1st, Loyal Legion, 25,	120.32
FORT WAYNE.—Fort Wayne, 2d,	10.25		
FREEPORT.—Polo,	16.55	Total for month,	\$1,445.08
KEARNEY.—N. Platte, Bethel Irwin,	1.05	MRS. C. B. FARWELL, Treas.,	
		CHICAGO, May 20, 1891.	Room 48 McCormick Block.

### Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for April and May, 1891.

#### April.

BROOKLYN.—1st, 63.32; 2d, 2.63; Throop Ave., a friend,	90.05	CAYUGA.—Aurora, Soc. of Christian Workers,	25.00
SPECIAL, 25,	61.45	GENEVA.—Geneva, 1st and North, 50; North, Y. L. S.,	
CAYUGA.—Auburn, 1st, 50; King's Ferry, 11.45,	61.45	5; Penn Yan, 30; Seneca, 79.77; Miss. Bd., 1; Stanley and	
CHEMUNG.—Dundee, Mrs. G. Ayers, 25; Elmira, 1st,	42.40	Seneca Bd., 32.20; Waterloo, 20,	218.57
1.25, th. off., 6.15; Rock Stream, 10,	22.00	MORRIS AND ORANGE, N. J.—Morristown, 1st, Siam Cir.,	81.00
EBENEZER, KY.—Newport, 1st, Y. L. S., 20; Paris, 2,	32.00	6, S. S. Miss. Soc., 75,	
GENEVA.—Penn Yan,	32.00	NASSAU.—Far Rockaway, Miss. Bd., 17.07; Glen Cove,	
NEW YORK.—Ch. of the Puritans, C. C. C., 15; Fifth		25; Huntington, 1st, 25; Jamaica, 100; Newtown, 12;	
Ave., King's Children, 275; Fourth Ave., 90; Madison		Smithtown, S. S., 35,	224.07
Sq., Christian Workers, 14; North, Y. L. cl., 30; Park,	691.35	NEW YORK.—Bethany, 2, Y. P. S. C. E., 3; Central, 150,	
56.93; Seekers for Pearls, 66.92; Light Bearers, 3.50; Uni-	55.00	King's Messengers, 35, S. S., 55; Ch. of the Covenant, Y.	
versity Pl., 80, Bethlehem, S. S., 50; West End, 10,	691.35	L. S., 75; Ch. of the Puritans, S. S., 53.31; Fifth Ave.,	
NORTH RIVER.—Cold Spring, 25; Salisbury Mills, Beth-	55.00	for debt, 100, Y. L. S., 450, Y. L. cl., 25, Missionary Buds,	
lehem, 30,	6.50	27.25; 4th, Pansy Soc., 25; Fourth Ave., Mrs. J. Crosby	
OTSEGO.—Delhi, 1st, 37.65, Y. L. Cir., 43.12; Unadilla,	87.27	Brown, 25; Harlem, 73; Madison Ave., Good-will Chapel	
ST. LAWRENCE.—Ox Bow,	30.00	S. S., 50; Madison Sq., Bd. of Christian Workers, 7, Y. L.	
TRANSYLVANIA, Ky.—Harrodsburg,	22.90	S., 100, S. S., 23.50, mile boxes of Dr. Beebe's children, 5;	
WESTCHESTER.—Bridgeport, Conn., Hope Miss. Bd., 30;	49.38	Mt. Washington Valley, 50; North, 60; Park, Seekers for	
Hartford, Conn., 8.38; Port Chester, 11,	92.42	Pearls, 10; Scotch, Immanuel S. S., 75; West, Children's	
MISCELLANEOUS.—A free-will offering from Miss E. C.	92.42	Soc., 150,	1,620.06
Parsons, 10; a "right hand" for the debt, 20; cash, 3;		ROCHESTER.—Caledonia, Y. P. Soc. and Cheerful Work-	
offering at Annual Meeting, 59.42,		ers, 6.71; Groveland, 16.19, Willing Workers, 1; Ogden;	
Total,	\$1,277.12	Ellinwood Bd., 7.50; Rochester, Brick, Y. L. S., 10; 1st,	
		S. S., 50; St. Peter's, S. S., 70; 3d, Sowers of the Seed,	
		25; Sparta, 2d, 10,	106.40
		SYRACUSE.—Syracuse, 1st, S. S. Miss. Soc., 28.82; Mem-	
		orial, Y. P. S., 20; Whitelaw, 3,	51.82
		WESTCHESTER.—Brewster, South East, 50 cts.; Peekskill,	
		1st, 125; Yonkers, Westminster, 25,	150.50
		MISCELLANEOUS.—A friend, 5; a girl friend, 25 cts.; cash,	
		31; Morristown, N. J., South St., through Mrs. Condict,	
		10; Mrs. A. J. Deane, 1; through Mrs. Condict, 38.51,	85.76
		LEGACV.—Miss S. A. Ferris, Stanfordville, N. Y.,	300.00
		Total,	\$3,130.09
		Total receipts since April 1, 1891,	4,407.21
		MRS. C. P. HARTT, Treas.,	
		53 Fifth Ave., New York City.	
		MRS. J. A. WELCH, Asst. Treas.,	
		44 West Twenty-fifth St., New York City.	

### Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for May, 1891.

EMPORIA.—Burlington, 3; Emporia, India M. B., 6.50;	11.27, Y. L. M. S., 10,	31.27
Winfield, Acorn Soc., 25,	MISCELLANEOUS.—Board of the Southwest,	125.00
KANSAS CITY.—Creighton, Willing Workers,	Total for the month,	\$230.42
OZARK.—Carthage,	Previously reported,	449.31
PLATTE.—Chillicothe,	Total,	\$679.73
ST. LOUIS.—St. Louis, Mrs. S. A. Miller,		
TRINITV.—Glen Rose, 1; Terrell, 2,	MRS. J. M. MILLER, Treas.,	
TOPEKA.—Clay Center, 3; Idana, 7; Topeka, 1st Ch.,	1760 Missouri Ave., St. Louis, Mo.	

### Receipts of the Woman's Occidental Board of Foreign Missions from April 22, 1891.

SAN FRANCISCO.—San Francisco, 1st Ch.,	12.75	Total for month,	\$226.35
STOCKTON.—Fowler, S. S.,	10.10	Previously acknowledged,	164.40
MISCELLANEOUS.—Board rec'd at the Home, 20; contri-		Total,	390.75
bution, 8.50; Mrs. J. E. Wheeler, Mrs. B. Thompson, and		MRS. L. A. KELLEY, Treas.,	
Mr. Donollon (memorial gift), 100; Crescent Ave., S. S.,	203.50	May 22, 1891.	933 Sacramento St., San Francisco, Cal.









